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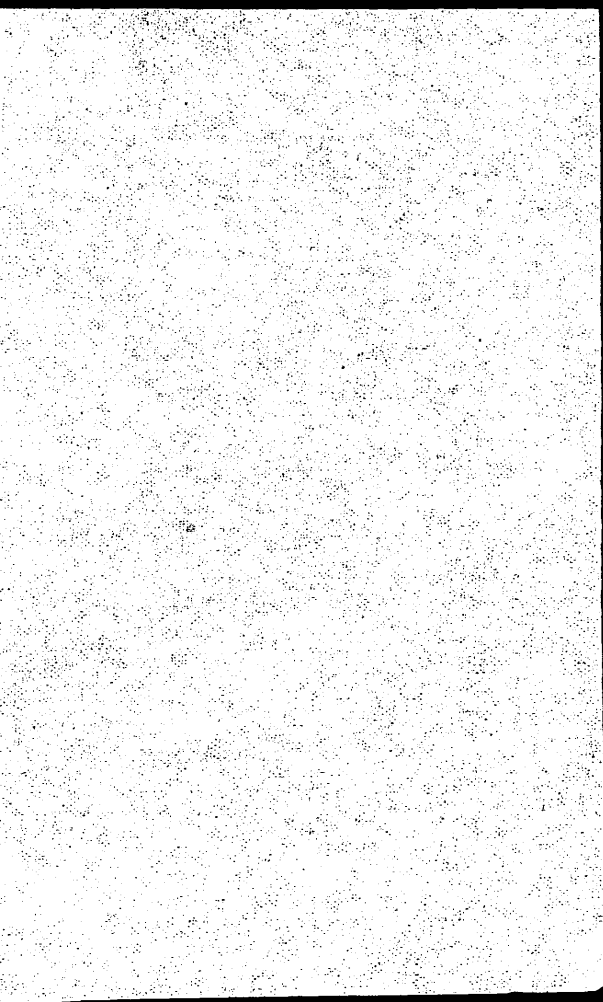


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Wm. G. Crocker

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MEMOIR

WILLIAM G. CROCKER,

LATE

1825-1844

MISSIONARY IN WEST AFRICA

AMONG THE BASSAS,

INCLUDING A

HISTORY OF THE BASSA MISSION.

BY

R. B. MEDBERY,

NEWBURYPORT, MASS.

BOSTON:

GOULD, KENDALL & LINCOLN,

59 WASHINGTON STREET.

1848.

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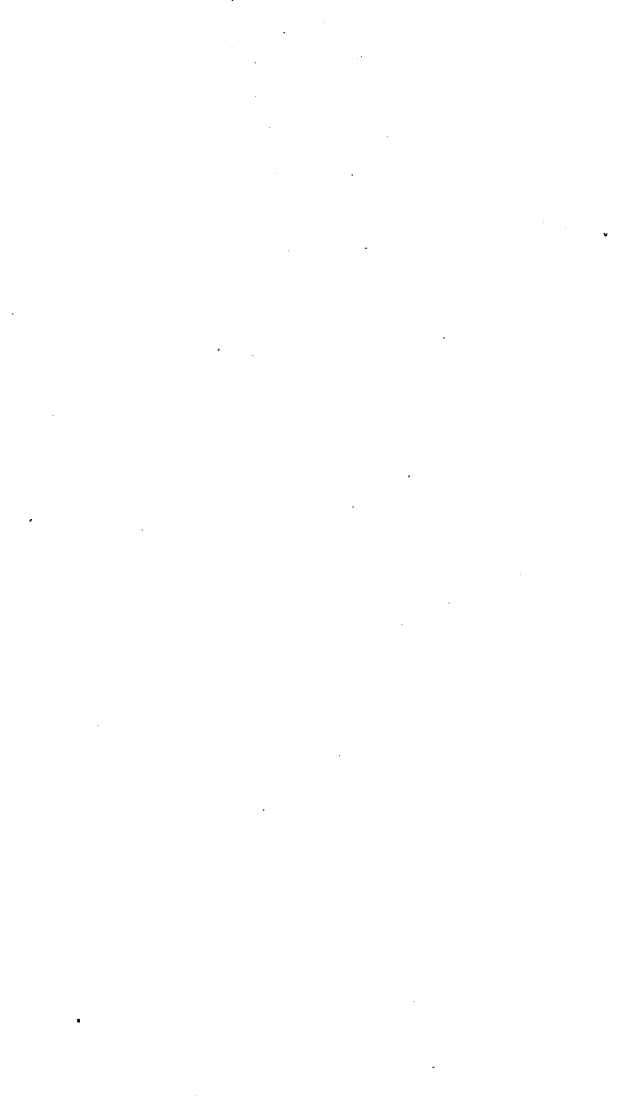
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P R E F A C E.

THE following Memoir has been prepared with a design to magnify the grace of God as illustrated in the life and labors of an humble, devoted Christian, and at the same time to bring more fully before the public the history and present prospects of the Baptist Mission among the Bassas, on the western coast of Africa. Should these pages be the means of elevating the standard of piety, of awakening a deeper interest in behalf of Africa, or of adding one to the little band of devoted missionaries now laboring on her shores, the writer will feel amply rewarded.

Newburyport, Sept. 11, 1847.



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CHAPTER I.

Birth and early history—Religious experience—Thirst for knowledge—Call to the ministry—Becomes a beneficiary of the Northern Baptist Education Society—Extracts from his early correspondence—Spends a year at the South Reading Academy—Extracts from his letters.

WILLIAM G. CROCKER was born at Newburyport, Mass., Feb. 10, 1805, where his venerable parents still reside. From his earliest childhood he was educated in the fear of God. The circumstances of his parents prevented them from gratifying, as they gladly would have done, his early aspirations after knowledge, but they carefully trained his moral powers, and no doubt laid the foundation for that conscientious adherence to whatever he supposed right, which so peculiarly characterized him in after life.

That he was a sinner, needing a personal interest in the Lord Jesus Christ as an atoning sacrifice, was probably among the first truths which he embraced. But, though always attentive to their instructions, as well as dutiful and affectionate in his general deportment, it was not until the age of fourteen, that he manifested any particular anxiety for the salvation of his soul. At this time he seems to have been awakened to a clearer view of his guilt and danger than at any former period. The Spirit was undoubtedly moving

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upon his mind, and it was the opinion of many that he became at this time the subject of renewing grace. His deep jealousy over himself, however, led him often to doubt the genuineness of the hope he then cherished, though he never wholly relinquished it.

In a brief account of his religious experience, which seems to have been written about the time of his devoting himself to a missionary life, speaking of this period, he remarks, "My mind was very anxious. I frequently retired for prayer, and would sometimes think of praying all night, hoping by this to obtain the favor of God. For some time my anxiety continued to increase, until at length I found relief at an inquiry meeting, and returned home with a hope that my sins were pardoned. What were my precise feelings I do not now recollect, but I remember saying to my mother that I felt a peace which the world could neither give nor take away."

Whether this may be regarded as the period of his conversion or not, it is evident that his conscience was ever after more enlightened and tender. He complains of suffering much from its lashes, for several years, and of never being able to engage in the amusements of youth with that zest which others seemed to have.

At the age of twenty his mind became more deeply impressed on the subject of religion than ever before. "What first arrested my attention," he remarks, "I am unable to tell. A silent but powerful influence seemed to impel my mind to serious reflection, till it became altogether absorbed in the subject of my soul's concerns. My chief anxiety was that I might be truly convicted of sin, and have right views of the guilt and danger of my situation as a sinner before God. So much did this subject engross my thoughts, that for six

months I think it was not off my mind, during my waking hours, fifteen minutes at a time. I wondered how any could talk about the affairs of this life, as nothing seemed to me of any importance compared with religion.

“ One day, after a severe trial with my obstinate heart, I seemed to give up. Convinced that I was utterly unable to help myself, I became willing that God should do the whole work. This produced peace and calmness of soul. The idea of being in the hands of God was exceedingly pleasant. I felt that his presence could make me happy even in a prison. But this peace of mind was at first somewhat interrupted. I remembered Bunyan’s False Peace, and at times feared lest mine might be of the same character. Yet seasons of calmness would return at intervals, bringing each time some additional evidence that my heart was reconciled to God. It was not, however, until some days after this that I had a clear view of Christ as my atoning sacrifice. I was then enabled to rejoice in him as my Saviour, and to glorify God that he was just such a Saviour. I was delighted in view of his perfect purity, and of his adaptedness to my situation. It now seemed easy to believe. I felt that I was adopted into the family of Christ, and wondered that I had not given my heart to him before.”

This was in the latter part of Oct., 1825. On the first Sabbath in December of the same year, he was baptized by Rev. Mr. Houghton, and received to the fellowship of the First Baptist Church of Newbury and Newburyport.

Mr. Crocker’s desire after knowledge was manifested at a very early age. Though obliged to spend half of each day with his father on a shoemaker’s bench,

yet in the other half day, as his teacher often remarked, he made greater proficiency in his studies than the majority of those who were constantly in school. A book was the chosen companion of his leisure moments, and often has he been found conning over its pages by moonlight. It was the hope of enjoying a better opportunity for gratifying his love of reading, which led him, at the age of nineteen, to connect himself with the printing establishment of Mr. J. Gilman of Newburyport, where he remained two years.

After the change in his religious feelings of which we have just spoken, he became still more anxious to improve his mind as an instrument through which to glorify God. It seems that his attention was very soon directed to the gospel ministry. At first he shrank from it as being altogether unfit for so holy a calling, yet he resolved to watch the leadings of Providence and act accordingly. "I wanted," says he, "to engage in an employment where all my powers would be enlisted in the service of God."

Determined upon the acquisition of knowledge, he left his business in the autumn of 1826 and commenced studying at home. When his small means were exhausted, he would betake himself to teaching, or laboring awhile at his trade, only for the purpose of providing means of prosecuting his studies still further. For two successive years he taught, during the winter months, a public school at Essex, a small town about twelve miles from home; after which he opened a private school in his native town, which was continued a little more than a year.

During all this time his mind was much exercised about engaging in the gospel ministry. On the one hand pressed down by a consciousness of unfitness, yet on the other urged forward by a sense of duty, he at

length opened his mind to his pastor, who laid his case before the church. His brethren at that time thought it not best to grant him a regular license. They presented him, however, with a certificate of his membership as a brother beloved, possessing talents which promised usefulness to the cause of Christ, and giving him liberty to exercise his gifts wherever Providence might call him. This certificate was dated May 28, 1827.

Whether from any interpretation of this certificate, or from information otherwise received is not now known, but it is certain that from this time he supposed the church did not consider him as called of God to preach the gospel. Yet his mind was not at ease. He speaks of himself as often retiring, and expressing by tears before God what no language could utter; praying that if not called to preach, he might be permitted with peace of conscience to engage in some secular employment.

It is not, however, in accordance with God's plan of working to draw out the heart of his children in intense desires to labor in his cause and at the same time to shut the door against them. Our brother doubtless needed just the discipline of this temporary disappointment as a preparation for the great work to which he was called. But the call itself was from God, who in his own time opened a way for its accomplishment. About three years after his first application for license to preach, he was induced, through the influence of two clergymen, to lay his case once more before the church, who at this time unanimously expressed it as their opinion that God had called him to preach the gospel. "I now felt," he remarks, "like a man released from long confinement, my fetters were knocked off, and I permit-

ted to go forth and follow the dictates of my own conscience."

He immediately solicited the patronage of the Northern Baptist Education Society, and was received as their beneficiary, Sept. 14, 1830. The way having been thus opened for the acquisition of that knowledge for which he had long panted, he closed his school, settled up his business at home, and connected himself without delay with the academy at South Reading, where he remained one year.

During the period which we have thus summarily passed over, Mr. C. kept no regular journal. But his correspondence was almost wholly of a religious character, abounding with sentiments like those contained in the following extracts from letters written while at Essex.

"You ask if my mind is ever so dark as not to be affected in view of the joys which await the righteous. My mind is too often so cold and stupid as to feel but little inclination to contemplate any subject which does not relate to this world. But when I meditate upon things divine, the thought of being in the presence of God, with all the powers and faculties of my soul engaged in his service, always affords me some happiness. The greatness of this happiness is in proportion to the spirituality of my mind. Sometimes my obligations to God are indistinctly seen, and sin appears comparatively a small evil. At other times my views of spiritual things are clear, the character of God appears glorious, and I feel myself bound by the strongest ties of gratitude to devote to him all I possess. Then I see in some small degree the base ingratitude of my heart in withholding my best affections from the most glorious and worthy object of love.

Then my sins appear great, and numerous as sands upon the seashore."

"My feelings are oftentimes so paradoxical, that I am at a loss to know whether I have any genuine love to God or repentance for sin. I arise in the morning with a mind cold and stupid, condemning myself for not rendering unto God that love and gratitude which he so justly requires. I engage in the duties of the day. My mind becomes so much engrossed as to afford me but little opportunity to dwell upon things divine, and I lie down chiding myself for my forgetfulness of God. I go to the house of God with some faint desires that I may be quickened and brought low before him. I return disappointed that the word has had no more effect, on account of my wandering thoughts. So you see that, if I live at all, it is at a poor dying rate. But I ought not to be ungrateful. There have been seasons, even within a few days, when I have felt to weep and mourn before God for my want of conformity to his image."

"To him who has tasted those pure and sublime joys which arise from communion with God, earthly pleasures are insipid. So that the Christian who foolishly and criminally departs from God to seek happiness in earthly objects is indeed miserable. I have been frequently taught by sad experience the folly of hewing out to myself broken cisterns that can hold no water, but fear I have grown but little if any wiser by such teaching. Am confident if we would have that peace, which is like a river, constantly flowing and increasing, we must hearken to God's commands. We cannot reasonably expect to be refreshed by the soul-reviving streams of consolation, which flow from the throne of God, while foolishly endeavoring to sat-

isfy our ardent thirst for happiness from earth's polluted waters. Nor can we expect to be cheered by the light of God's countenance when, in pursuit of earthly good, we turn our face from him."

"I am taught by daily experience that unalloyed felicity is not to be found on earth. It is a plant of pure and heavenly root, which will not flourish in a clime infected with sin, nor in a soil where grow, in rank luxuriance, the thorns and briars of unrighteousness. If we ever enjoy its delicious flavor it must be in the paradise above, where, in its own native soil, under the genial influence of the Sun of righteousness, it flourishes in immortal green."

"As regards my religious feelings, I find within me the same evil heart of unbelief, prone to depart from the living God. But, if not deceived, the light of his countenance seems to me more valuable than the wealth of the Indies, and his favor more precious than the gold of Ophir. It is my desire that he may bring me where I ought to be, humble at the feet of Jesus. I find within much pride and vanity which ought to be subdued, yet I think I can appeal to the searcher of hearts that sin does appear odious to me, and that at times, I do make some feeble resistance against it. Trust, however, that my hope does not rest upon my own goodness, but alone upon the merits of the Lord Jesus Christ, whose blood is sufficient to atone for crimes of the deepest dye, and to wash away the foulest stains of sin."

"When I reflect upon the deceitfulness of the human heart, that many have professedly espoused the cause of Christ who have afterwards given evidence

that they have no part nor lot in the matter,—that thousands have had high hopes of heaven built altogether upon the sand,—when I look within for that holy love to God, and upon my past life for that filial obedience to his commands, which are inseparable from genuine faith, I oftentimes fear that in the trying day my hopes of future felicity will be blown away by the breath of Jehovah's wrath, that I shall awake too late to a sense of my true condition. Happy is that man whose hope relies solely on Israel's God, who can by faith lay hold upon the immutable promises of Jehovah, and who, under a sense of his pollution, can bathe in the fountain of Jesus' blood, and experience its cleansing efficacy. But though my hope is small, I am not in despair. My mind is not contented under the hidings of God's countenance ; and, if not greatly deceived, I do more earnestly desire a heart devoted to him, than any earthly good."

After placing himself under the patronage of the Education Society, and becoming associated in his studies with others who were also in a course of preparation for the gospel ministry, he applied himself with untiring zeal to the work before him, and his writings show that he was mainly anxious to be deeply and thoroughly religious, as the most important qualification for an ambassador of Christ. In a letter to his parents written soon after entering the academy at South Reading he remarks :

"I have now one great object before me, for the accomplishment of which I wish to concentrate all the energies of my body and soul. May I ever feel that my sufficiency is all of God. Never has life appeared more desirable than it now does. I wish to live sim-

ply that I may do something for the cause of God, before I go hence to be here no more. If ever I am enabled to do this, it will be all through his grace, and to him be all the glory. When I call to remembrance the various exercises of my mind for several years relative to engaging in the ministry, and then reflect upon the way in which God has led me, I would fain indulge the hope that he intends to use me as an instrument for the honor of his name. I desire your prayers that I may be daily preparing for the great work I have in view. A minister of the gospel needs a large share of grace. If I would teach others I am conscious that I must make more improvement in the knowledge of God than I ever yet have done. Wish you to pray in a special manner that I may be crucified to the world and the world to me. I wish to feel that I am bought with a price, and that I have no right to employ any power or faculty of my body or mind merely for my own gratification."

To his sister he thus writes under date of Jan. 9, 1831:

"I have of late thought much of the importance of being in a state of actual readiness for the summons of death. In order to meet death with composure, we must, by a thorough and prayerful self-examination, build our hopes of heaven upon such evidence as the near prospect of eternity will neither weaken nor impair. Alas! too many of us are content to get along with so little religion that when the tempest rises we are overwhelmed with despondency, and compelled to cry out with Peter, Lord save, I perish. But you may ask if I think it in the power of every Christian to die happy. Perhaps not. God is a Sovereign, and, for reasons known only to himself, may withdraw the light of his countenance from the most devoted

saint in his last moments. Yet I believe this is not in accordance with the usual method of his grace. I can hardly believe that he who hourly repents of sin, and as often obtains forgiveness, and who, through the mediation of Christ, holds hourly intercourse with his Maker, will be likely to die in the dark. Such persons possessing the spirit of adoption, will, generally speaking, feel that the summons of death is no more nor less than a call from their heavenly Father to come home. But no wonder that the sleepy, unwatchful Christian when called to meet death should be in trouble. The soul is then about to let go forever its hold on time, and enter upon an untried state of existence, an existence of interminable happiness or misery according to the previous character. In this trying moment, how intense must be the interest felt by any one who is awake to his situation. How absolutely essential to our comfort to have decided evidence that we are the children of God."

• His letters abound with passages like the following, which evince a deep interest in the spiritual welfare of the church of which he was a beloved member.

" *March 11, 1831.*

I long to hear that the Sun of righteousness is diffusing his cheering beams upon the church with which I am connected. It is my earnest hope that the brethren and sisters will strive for those things which make for peace, that the God of peace may dwell with you. Let there be union of sentiment, union of effort, and union of prayer, and you may hope that God will abundantly bless you. Then will the church, adorned with the robes of salvation, shine forth in all the loveliness of the bride of Christ. In order to do much for God, we must live near to him. This is the grand

secret of success in his cause. Am glad to hear of your morning prayer-meetings. The Lord is doing wonders in our land. While wars and commotions are shaking the nations of Europe to their foundations, the Prince of peace seems to be going forth in our land conquering and to conquer. It becomes every child of God to be awake at this important crisis, and to gird on the gospel armor. While the Captain of our salvation is triumphing marvellously, shall we not come up to the help of the Lord against the mighty? Let us not sleep, when the bright rays which streak our horizon tell that the night is far spent, and awaken in the breasts of the watchful the pleasing expectation that the morning of the long looked for millennium is soon to burst upon our dark world."

The following to his sister is dated July 13, 1831.

"You ask, If a child of God is continually making advances in the divine life, how can I, who apparently go backward, be a Christian? Were it a fact that you were always going backward, there would truly be no evidence of your piety. But we, who often put light for darkness, may mistake as to what are evidences of growth in grace. Many suppose that they have gone backward, if they have a deeper sense of their own worthlessness this week than last. But this deeper sense of guilt is evidence that they have made some progress, at least in self-knowledge. Every true Christian is daily preparing to sing the song of Moses and the Lamb, and to ascribe his salvation wholly to the free, unmerited grace of God. The language of every blood-washed saint in heaven is, Not unto us, not unto us, but unto thy name, O Lord, be all the glory. And he, who, by a growing sense of his own unworthiness, finds this language more and more consonant

with his feelings, is daily preparing for heaven. The fact that you have corruptions, should not lead you to doubt your interest in Christ, if you maintain a conflict with them. The Christian in this world will always have spiritual foes to contend with. It becomes him therefore to watch and pray without ceasing; carefully guarding those points where he is most likely to be overcome."

CHAPTER II.

Connection with the Theological Institution at Newton—Visit to South Reading—Extracts from his journal and letters—Becomes interested in the subject of going to Burmah—Chosen Superintendent of the Sabbath School at W.

HAVING spent one year at the academy at South Reading, Mr. Crocker left home in Oct. 1831, for the purpose of connecting himself with the Theological Institution at Newton. On his way he stopped at S. Reading, where he remained several days, for reasons given in the following letter to his parents.

"South Reading, Oct. 8, 1831.

Dear Parents,—Here I am in S. R. stopped by the protracted meetings which have not yet terminated. Thus far the meeting has been solemn and interesting. Several have indulged a hope in the pardoning mercy of God, and many appear anxious. I have had an opportunity of conversing with many of the converts, and think they appear in general very well. Their tears of penitence are not immediately dried

up, when they hope their sins are forgiven. Some whom I found in tears, had indulged a hope five or six weeks, and were now weeping for gratitude that God in his great mercy had brought them to a knowledge of the truth. I hope this is but the beginning of a powerful revival which shall be felt through this whole community.

You will probably wish to know how I stand affected in the midst of this exhibition of God's power and grace. I hardly know what to say. Have been lately praying for a new conversion. Am far from what I ought to be. Hope I shall not always live at this poor dying rate. While reading to-day the life of Brainerd, was struck with this language: 'My heaven is to please God, to give all to him, to be wholly devoted to his glory. That is the heaven I long for, that is my religion, that is my happiness, and always was ever since I supposed I had any true religion. I do not go to heaven to get honor, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I shall have a high or a low seat there, but to love and please and glorify God is all.' Such a state of mind should be earnestly sought for by every child of God. Hope my Christian friends will pray that I may be wholly devoted to God, and be enabled to do much for the honor of his name."

At the earnest request of friends, Mr. C. remained here until the 17th of Oct. attending meetings, and visiting from house to house, during which time his labors were much blessed. Having forwarded his trunk, he then walked to Newton and the day following wrote to his parents as follows:

"My expenses here will be considerably more than

I anticipated, but I do not feel discouraged. He, who has thus far prospered me in my present course, will still open a way before me. The silver and the gold are his, and the hearts of all men are in his hands. If he see fit he can easily raise up friends to assist me. It is his cause in which I am engaged; and if I put my trust in him, he will not suffer my way to be hedged up.

As I am now entering upon a new course of study, I would desire to feel that I am not my own. And, as my future usefulness, should I live to complete my studies, will no doubt depend in a great measure upon the manner in which I spend my time here. I earnestly beg your prayers, and the prayers of all my Christian friends, that I may live near to God, and be faithful in the discharge of duty."

About this time, his heart was cheered with the intelligence that God was pouring out his Holy Spirit on the church of which he was a member. In a letter to his sister, under date of Nov. 8, after expressing his joy at the blessed news, and his hope that what they had already witnessed would prove but the *beginning* of better days among them, he thus proceeds:

"I fear that Christians when favored with the presence of Christ, too often forget to beseech him to abide with them. If, like the brethren at Emmaus, they should by their prayers and entreaties constrain him to tarry, the complaint would not so often be made that the Saviour was like a wayfaring man who tarrieth but for a night. Christians may hail his coming with joy, but, in too many cases, he is soon treated as an unwelcome guest. Other objects take up their attention, and, while they are busied here and there, he is gone. How merciful and condescending is that

blessed Redeemer, who, after having been so many times treated with cold neglect, will still deign to visit us.

Our professors seem to feel deeply interested in the spiritual welfare of the students. They held a prayer-meeting with us this evening in the chapel, and spoke to us on the importance and the means of cultivating constantly a prayerful frame of mind."

Mr. C. does not appear to have kept any regular journal until after his connection with the Institution at Newton. From this time, however, his journal was never interrupted by very long intervals, though our limits will allow but a few extracts.

"Dec. 4, 1831. Sabbath. Have had some satisfaction in meditating upon the 16th Psalm. Felt while in the sanctuary this morning to choose the Lord for the portion of my inheritance; desired no other portion. While contemplating upon the blessedness of having God for my portion, Professor Ripley arose and read the Psalm commencing, Thou art my portion, O my God. I was struck with the coincidence. Wilt thou, O my heavenly Father, enable me to keep the resolution I have this day formed to take thee for my only portion."

The following to his sisters is dated Feb. 4, 1832.

"We are apt to think and act as if this were our abiding place, our everlasting home. But how far is this from being the case. A few years at most will have passed away, and we shall be numbered with the silent dead. Solemn thought! Where, O where will be the immortal spirit which now animates our clay? Will it ascend like the bird escaped from its cage, rejoicing that it has been disenthralled from its mortal prison? Will it wing its way from earth a

spotless spirit to the paradise above, to dwell forever in the blissful presence of God and the Lamb! or will it plunge into the pit of everlasting darkness, to be a companion of foul fiends and blaspheming spirits? Momentous questions! Soon they will be decided, and we shall see as we are seen, and know as we are known. O how important that we be established on the Rock of ages! No other foundation will stand in the trying day of judgment.

You ask whether I am ever conscious of having two natures or principles, one for sin, and the other for holiness. I was pretty well prepared to answer your question, as I had that evening felt the influence of these contending principles more perhaps than for months before; and had just been lamenting to one of my brethren that when I would do good, evil was present with me. Yes, Elizabeth, I know what it is to have an evil heart of unbelief in departing from the living God. I have been more sensible of the power of unbelief within a few weeks, than for a long time previous. O how dark and dismal is this world without a beam of light from the smiling countenance of our God. If he turn away his face, all is gloom and sadness. But God is good both when he smiles and when he frowns. His love to his children is unchangeable. If he correct them, it is for their profit, that they may be made partakers of his holiness."

He thus writes to his parents, April 5, 1832.

"I look forward with pleasure to the close of this term which is near at hand, hoping by leave of Providence once more to see my friends at N. Home is still dear, and as yet the most pleasant spot on earth to me. Wherever I am, and whatever the circumstances in which I may be placed, my feelings will

ever delight to rally around the spot that gave me birth. Ten thousand pleasing associations cluster about the place where friends and kindred dwell. But I desire to feel that this world is not my home. Here we have no continuing city, no abiding place. Happy for us if we can fix our thoughts and affections upon things above. Happy indeed if we have good evidence that our home is in heaven. If so, the trials of earth will soon be passed, soon our tempest-tossed bark will have entered the port of everlasting rest. How delightful will it then be to view all the way which the Lord hath led us. Then we shall see abundant occasion to bless his holy name, for every event of his providence however dark and mysterious now.

I am more and more convinced that we know but little about what is best for us. In view of this fact, how consoling the reflection that we have an omniscient Friend. How delightful the thought that we are permitted to go to him at all times for instruction and assistance. Our Saviour is not only the mighty God and everlasting Father, but also the Counsellor. Yes, the King of heaven stoops to counsel his sinful creatures. And, if we listen to the still small voice of his Spirit, we need not fear going astray. This glorious assurance that God gives wisdom liberally to those who ask of him has often cheered my heart. We need heavenly wisdom even in what we deem unimportant concerns. In all thy ways acknowledge him and he shall direct thy paths. Happy is he who is so sensible of his own ignorance that he does not undertake anything without first seeking direction from God."

The following extracts will be read with interest as

they contain the first intimation of his having thought of devoting himself to a life of missionary labor among the heathen.

“June 22, 1832. My mind has been much exercised for a few days past upon the subject of going out to Burmah as a missionary. If not deceived, it has long been my prayer that I might employ my talents where they would be the most useful. On every hand I see a want of laborers in the vineyard of God. Even in highly favored New England, many churches are calling for one to break to them the bread of life. The broad valley of the Mississippi presents powerful claims upon the sympathy and the efforts of this part of our country to send the gospel among them. These claims begin to be felt, and as this missionary field is a part of our own country, they will not probably be neglected.

But, Burmah, distant Burmah, who shall go from this land to hold up the torch of truth in the midst of thy gross darkness? Blessed be God, some have gone and are beginning to dispel the midnight shades. But, compared with the extent of the field, how few labor in that part of God's vineyard. O Lord, teach me my duty. If thou hast a work for me to do in Burmah, here am I. Will endeavor by the grace of God, earnestly to seek divine illumination on this subject, and to come to a decision as soon as possible.”

“25. My mind was much upon Burmah yesterday, and the day before. Nothing seems so pleasant as the thought of laboring for Christ in that benighted land. The state of my health at the present time seems rather unfavorable, but I hope by exercise and temperance, or rather by the blessing of God on these means, to gain strength sufficient to warrant the un-

dertaking. However I desire to submit myself to God to be disposed of as he may see best."

"July 3. Have thought much of late of the poor enslaved blacks in this country. In order to keep them in slavery, their masters find it necessary to keep them in ignorance. Thus the consolations of the Bible, which even the free find needful to support them amid the trials of life, are shut out from those who most need them. 'Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?' Alas, how large a portion of the human race are under the slavery of sin, led captive by Satan at his will, and what is worse, at their own will. O that men were as desirous of moral as of civil and political freedom!"

To his sister, he thus writes :

" July 21.

What matter will it be a few years hence whether we lived near or more remote from the friends we loved on earth? The all-important question then will be, Have I spent my time and exerted my talents to promote the glory of God? If in that trying hour, we have the testimony of a good conscience that with godly sincerity we have been willing to follow the path of duty, wherever it should lead, every trial which we have passed through in pursuing this course will heighten our satisfaction. Not a plaintive note will be struck on our harps above for any privation we may have experienced here below.

But I talk of privations as though I were actually experiencing them. This is far from being the case. My lines are truly fallen to me in pleasant places. The Lord has been very merciful to me. To-day I have been tracing his dealings with me from child-

hood. In the retrospect I have seen much occasion for deep humility and also for the most ardent gratitude. Surely he hath not dealt with me according to my sins, nor rewarded me according to my iniquities.

I have traced the alternations of my mind between hope and despair in relation to engaging in the work of the ministry. I have called to mind those seasons when, with a heart panting to engage in the work, I looked upon the obstacles as insuperable; when, with a bosom swelling with emotions no language could express, I have retired to weep before God, and could only say, Lord, all my desire is before thee. Often have I turned a wishful eye towards this Institution, but without any expectation that I should ever be an inmate.

I trust these ardent longings were the fruits of his own Spirit, and already has he far exceeded my expectations. The belief that he has answered prayer in bringing me hither, leads me to hope that he will still grant, what I believe is my most earnest desire, that I may be abundantly useful. When I look at myself merely, such a hope appears to be presumptuous. But I look upon the omnipotent Jehovah, to whom nothing is too hard to be accomplished; I review his providential dealings with me, and I see that it may be consistent with his own glory to use the feeblest instruments in accomplishing the greatest purposes.

The work to which I trust the Lord has called me is so holy a work, that I shall need much purifying before I can enter it with suitable feelings. Whether I shall be purified in the furnace of affliction, or in some other way, I know not. I rejoice that I am in the hands of one who knows best what I need, and

who will withhold from me no good thing, whether that good thing be affliction or prosperity."

While endeavoring to prepare himself for future usefulness he was careful to omit no present opportunity for doing good. When not engaged in preaching, he delighted to be in the Sabbath school or at the social prayer-meeting, and the influence thus exerted has endeared his memory to many a church in the neighborhood of the Theological Institution with which he was at this time connected. We might fill pages with extracts from his journal similar to the following.

"Aug. 3. Preached last evening at W. Enjoyed much freedom in speaking. May the Lord bless his word. Am convinced that if I would make any progress in the divine life, or enjoy religion, I must be in the active discharge of duty. Let this be my motto, Whatsoever thy hand findeth to do for God, do it with all thy might. Lord, give me a disposition, not only to improve every opportunity for doing good which may present itself, but also to seek out opportunities. It is a blessed privilege to be permitted to work for God. O that I may walk before him in a manner worthy of so holy a vocation.

I have within a day or two past neglected too much my secret devotions. I desire to be deeply impressed with the fact, that, if I would do much for the cause of God, and the benefit of my fellow men, I must be much in prayer. All my help must come from above. The Lord has been teaching me this lesson for a number of years, but I am a dull scholar in the school of Christ. Hope however that my instructions on this subject have not been altogether in vain."

"5. Spent the Sabbath (yesterday) in W. Found pleasure in attending the Bible class and Sabbath school. They have chosen me superintendent. Am at a loss whether to accept of the appointment, as I wish to preach as often as I can; yet I do not wish to lose so fine an opportunity for doing good."

"6. I have great reason to mourn over my want of active zeal in the best of causes. But it is of no use to sit down and bewail our sluggishness; the best way to manifest our sorrow is by rousing up, and engaging in every duty which may present itself. I believe the best way to promote our own spiritual welfare is to engage earnestly in endeavoring to promote the good of others.

How important to the right discharge of duty in any station that we have vivid perceptions of eternal realities. The minister, who would labor with the zeal of a Paul, must as it were be caught up to the third heavens, and gaze on the glories of the upper world. If he would be a bold defender of the truth, even in the midst of opposition, he must like Stephen look steadfastly into heaven and see the glory of God, and Jesus standing on the right hand of God. Pray for me that I may possess such feelings. O for a holy ardor like that of Whitefield, or rather let me be like the blessed Saviour, whose meat and drink it was to do the will of his heavenly Father."

"10. Spent yesterday, which was Fast day, at W. Attended prayer meeting in the morning, and preached afternoon and evening. Had a good day. Enjoyed uncommon freedom in the evening. Hardly knew how to leave off pleading with sinners to seek first the kingdom of Christ and his righteousness. Felt a strong desire that all my faculties might be continually employed in the service of God."

"Sept. 3. Not having any recitation on Wednesday owing to the Commencement at Cambridge, I set apart the day to pray for God's blessing on my labors during vacation. My mind has been much exercised of late in regard to spiritual things. Think I have had some intense desires to be freed from those base motives which mingle so much with my best performances. My prayer is that I may have grace to go forward in the path of duty with a simple reliance on God alone for guidance and assistance; that I may attain that deadness to the world, that singleness of desire to glorify my Maker, which will prompt no other enquiry than this: Is what I have done pleasing to my heavenly Father? But alas, how far am I from having attained to this holy elevation of motive!"

The following extract is from a letter to his parents.

"Sept. 11, 1832.

Next Sabbath I expect to be in L., where I intend to spend vacation. I feel that the duties devolving upon me will be highly responsible. Am going to a place where irreligion abounds, where they probably never saw a revival. May the Lord go with me and bless his word. I wish to go feeling that nothing will be effected without the influence of his Holy Spirit. Pray for me that utterance may be given me, that I may open my mouth boldly to make known the mystery of the gospel. I know that it would cheer your hearts as well as mine to hear that the Lord was blessing my labors. Trust I shall have your daily prayers. My heart is often gladdened by the thought that my parents pray for me. Though I frequently tremble in view of the greatness of the work to which I am called, yet I rejoice in the thought that it is the

Lord's work ; a work in which I am permitted in a special manner to look to him for assistance."

CHAPTER III.

Communicates to his parents his intention of going to Burmah—His trials on account of their unwillingness—Offers himself to the Baptist Board of Foreign Missions—His feelings in view of a missionary life.

THE subject of going on a mission, to carry the gospel to the benighted, had now occupied the attention of Mr. C. for several months. He had carefully counted the cost, had contemplated the privations, toils and sufferings to which it would probably expose him, together with the responsibilities of such a calling, and the qualifications necessary to a right discharge of its duties. But above all he had prayed much that God would show him his own duty in regard to it, and that he would give him grace to run with cheerfulness in the way of his commands.

The result was a decided conviction that God had called him to the work. A call to which he not only willingly but joyfully responded ; not without much mistrust in himself, but with implicit confidence in God, that he would furnish him with all needed grace.

Though he had evidently been trying for some time gradually to prepare the minds of his parents for the unwelcome news, yet he knew their minds too well, to communicate anything distinctly to them until his own mind was fully decided. Their first notice

of his intention to become a missionary is contained in the following letter, dated Jan. 16, 1833.

"I feel the need of being more dead to the world, and more alive to God. The time we have allotted to us to labor for God here is exceedingly short, at best but a few years. What matter then where we are, if we are only where God would have us be. If called to separate from each other for a season, or even until death, our roads, if we are Christians, will all terminate in the same place; and our meeting in heaven will be so much the more joyful, especially if we separated for the purpose of doing the will of God. Our Heavenly Father did not place us here merely to gratify our own inclinations, but to serve him. To those who, in doing his will, leave father and mother, home and country, he has promised an hundred fold more in this life, and, in the world to come, life everlasting. Blessed is he who is counted worthy to make these sacrifices in the cause of his Master.

You have probably anticipated what I intend to say. Yes, I will say, what I did not intend to when I commenced this letter. I hope the Lord has given, and is giving me increasing evidence that he intends to send me to Burmah; though I can hardly persuade myself that he will bestow on me this abundant honor. I should have mentioned the subject when I last saw you, but for the thought of giving you pain. However, as I do not intend to go for two years, some unforeseen event may prevent the accomplishment of my wishes. I choose to leave the whole matter with Him who best knows what to do with me.

The wretched situation of five hundred millions, who are perishing for lack of vision, should touch the heart of every disciple of Christ, and the language of

each in relation to them should be, 'Lord, what wilt thou have me to do.' If each should ask this question with the same sincerity as did Paul, it is probable that the answer would in many cases be the same, 'Go far hence to the Gentiles.' It is lamentable that, while the funds of the Missionary Society are ample, men should be wanting who are willing to engage in this glorious enterprise.

For myself I feel very unworthy, and very ill qualified for this service. But He, who has said, 'Go ye into all the world and preach the gospel unto every creature,' has also said, 'My grace is sufficient.' Having settled the question, Is it my duty? we have only to go forward, leaning on all-sufficient grace. Our motto should be, what ought to be done, can be done. Let it be our prayer that God would give us grace to do and suffer all his will with cheerfulness. If we can only gain evidence from time to time that each is making progress in his journey to Canaan, let us not be pained, though we should not always be in sight of each other."

The following extract from his journal shows the effect produced on his mind by the answer to this letter.

"Jan. 30. Received last evening a letter from home. My father, mother and sister remonstrate with me against the idea of my going to Burmah. Their expressions of tenderness, and earnest entreaties that I would not leave my native land, affected me very much. I retired with a burning head and spent a restless night. Hope the Lord will give them grace to make any sacrifice his cause may demand. Though the thought of paining their hearts is exceedingly distressing to me, yet it affects not my resolution. My

obligations to the Saviour are paramount to every other. Feel exceedingly unqualified to go into heathen lands to declare the messages of grace, or indeed to assume much responsibility anywhere. Unbelief, that soul-destroying sin, has too much influence over my heart. It has long been my prayer that God would entirely remove it."

The following is a reply to the letter alluded to above.

"Newton, Feb. 11, 1833.

Dear Parents and Sister,—Your letter dated Jan. 25th, came duly to hand. It would be difficult to describe my feelings on its reception. I had anticipated some objection on your part to my going to B., but was not prepared for so strong a remonstrance against it. My decision on this subject has not been the result of a sudden impulse, but of long reflection, and, as I trust, of sincere prayer for divine direction. It was not without a struggle that I concluded to mention it to you at present; but I thought, if apprised of it in season, you would be gradually preparing for the event.

I can hardly think that, after calmly reflecting, and earnestly seeking divine illumination, you would wish to dissuade me from the great and glorious work to which, I trust, the Lord has called me. I know that your affection for me is great. Of this I have had abundant evidence. Surely then if the Saviour has given me a disposition to carry the joyful tidings of salvation to the heathen, and some evidence that he has called me to the work, you would not deprive me of the honor of being thus engaged in his service. Much less, I trust, would you induce me to swerve

from the path which, after much prayerful examination, I deem it my duty to follow.

Were I about to leave my native land to engage in acts of piracy, the language of earnest expostulation and of strong entreaty to desist from my desperate undertaking would be altogether proper. Well might your hearts bleed under such circumstances.

But how different is this case. It is to promote the cause of Him, whom I trust you love more than son or daughter, that I contemplate leaving my native shores. And can you not willingly make the sacrifice for the sake of Him who gave his only begotten Son for our salvation? Sister E. thinks it will be a greater sacrifice to you and herself than it will be to me. If so, and you make it cheerfully, the greater will be your reward. Could it possibly be a source of anguish to my mother on her death-bed, to think that she had a son in heathen lands attempting to save benighted Pagans from everlasting death, and to swell the number of those who shall forever sing the song of Moses and the Lamb?

You will perhaps say, If we knew it was your duty to go to heathen lands we would not object. But you are aware that upon a question like this you would hardly be prepared to decide impartially. Your inclinations are all on one side. Besides, it is a question which I am required to decide for myself. No other person can have half so deep an interest in the decision. It is certain, that in obedience to the command, Preach the gospel to every creature, some are required to leave home and friends, and why not myself? Soul-stirring appeals from those who are personally laboring for the salvation of the heathen are borne on almost every eastern breeze; and these should and must be attended to. All that I can say

is, that so far as I have been able to ascertain the mind of the Spirit, it is my duty to carry the gospel to the heathen. I rejoice that God has given me a disposition to go, but alas, how exceedingly unqualified am I for the high and holy employment! You will not attribute my decision to any alienation of affection from my home. I can truly say,

‘ Home, thy joys are passing lovely,
Joys no stranger heart can tell.’

I trust I have given myself to the Lord, to be his for time and eternity. He has led me by a way that I knew not, has raised me up friends, and in a wonderful manner removed obstructions in the way of my entering the ministry. Shall I now, after all his kindness, refuse to go where he sends me? I dare not refuse, even if disposed; but I feel no such disposition. I have vowed unto the Lord, and I cannot go back. I must have something more convincing than the mere opinions of those whom I esteem, to alter my decision.”

Though the subject of going on a mission evidently occupied much of his attention at this time, particularly on account of the unwillingness of his friends to give him up, yet his mind was never withdrawn from the great duty of keeping the heart with all diligence. He thus writes under date of March 14th. “ I sometimes find a degree of comfort in prayer, and feel that I can consecrate all I have and am to the service of God. But I fear I am mistaken in these feelings. There is probably more of self about them than I am aware of. It is not a small matter to make an unreserved consecration of ourselves to the service of God. To give up friends and worldly comforts is nothing, compared with giving up a proud and self-seeking

spirit. To be willing to be of no reputation for Christ's sake, is something to which I have not yet attained. How abominable must it appear in the sight of God, to be professedly worshipping him, while we are actually bowing at the shrine of self. This I see has been the occasion of a great part of the unbelief under which I have for a long time been groaning. 'How can ye believe which receive honor one from another?' O that God by his grace would enable me to overcome this base passion."

"May 20. Sent to the Missionary Board yesterday a communication offering myself as a candidate for the Foreign Missionary service. Trust I was led to take this step by the Spirit of God. Long has this subject dwelt upon my mind, and I trust it has been my sincere inquiry, 'Lord, what wilt thou have me to do?' I think the Lord has given me good evidence that he has called me to go. I am a weak and sinful creature. Unless Jehovah assist me, I shall altogether fail of accomplishing anything either for his glory or the good of my fellow-men. But I also know that where he points the way, there and there only it is safe to follow."

"July 29. Preached yesterday at W. Felt, if not deceived, a prevailing desire to meet the approbation of Jehovah, and some degree of indifference to the smiles or frowns of man. This disposition, in its full exercise, is what I earnestly desire. How little did I realize before I began to preach what a large share of grace was necessary to enable me in a proper manner to discharge the duties of a minister of the gospel. O that such a sense of the majesty and holiness of God, of the worth of the soul, of the danger of the sinner, of the joys of heaven, and of my own accountability, may rest upon my mind as will

completely banish any disposition to court the smiles or avoid the frowns of a gainsaying world."

"Aug. 13. It is not a hard thing for a depraved heart to wander from God, but it is hard to retrace our footsteps. The path of holiness is ascending; if we would make any progress it must be by effort. This I am too prone to forget. Felt some satisfaction to-day in casting myself upon the Lord to be moulded according to his will. Attended class-meeting this evening. The duty of attentively studying the bible, and meditating closely upon its truths was urged upon us. Lord, help me to remember this, and assist me to give more attention to thy too much neglected word."

"20. Have enjoyed more than usual of late in meditating upon the word of God. Feel sensible that I have been very remiss in this duty. May the Lord enable me in future to feed constantly upon his word, that I may grow in Christian knowledge, and become a scribe well instructed in things pertaining to the kingdom of God."

During the Fall vacation he attended the session of the Salem and Portsmouth associations, and spent the remainder of his time with the Baptist church in Rowley. On his return to the Institution, he thus writes in his journal:

"Oct. 25. As the Lord has been with me in going out and coming in, and prospered my way before me; as he has the highest claim upon my affections, both for what he is doing and for what he has done for me, I desire and resolve this day, his grace assisting me, to dedicate myself anew to his service, to take him alone for my portion and to make the promotion of his cause my only business for life. I make these resolutions, sensible, I trust, of my own entire moral

inability to perform them without the gracious assistance of the Holy Spirit. On his sacred influences would I depend, and in the full and free promises of his aid would I exercise the most unlimited confidence. May I this year live more devoted to God than ever before. Soon the hour will come when I expect to leave my native shores to bear the message of salvation to those who sit in darkness and the shadow of death. How much piety do I need for this work, how much deadness to the world, how much faith in God. Lord, all unfit as I am, I cast myself on thee."

"31. When I think of future afflictions I am consoled by the thought, that afflictions generally strengthen our Christian graces. Patience will not have her perfect work unless tried. Submission to the will of God is not called into exercise when everything goes on prosperously around us. Faith in the wisdom and benevolence of God is but little improved, when all his providences seem clear and in accordance with our wishes. The rich and prosperous Christian knows but little of the sweetness of those promises which are made to the poor and needy. The child of God whose streams of earthly happiness are most nearly dried up, generally drinks deepest at the exhaustless fountain. The Lord has been a long time teaching me that the safest and most pleasant path, is to follow where duty leads."

We select a single extract, from many similar ones which might be quoted, to show that his deep interest in the African race was not purely the result of a residence among them.

"Nov. 4. Spent yesterday (Sabbath) in Boston. Visited the African Sabbath school in Belknap street. Preached in their meeting-house in the forenoon. At

noon visited another Sabbath school for colored people in the western part of the city, and made some remarks to the teachers and children. Feel some desires that the situation of this class of our population may be improved, that they may be induced to attend more upon the means of grace. Lord, if there is anything which I can do towards the accomplishment of this object, assist me to perform it."

CHAPTER IV.

Becomes deeply interested in the subject of personal holiness—His experience in connection with this subject—Failure of his health—Visits Newburyport, Amesbury, etc.—His feelings on returning to Newton.

WE have now reached an interesting period in the life of Mr. Crocker. Accustomed, as he had ever been, to notice the operations of his own mind, he had long lamented the corruptions of his heart, and labored and prayed against them. He found, however, as all must find who have clear views of the gospel requirements, that his conscience, however much enlightened by divine grace, could never present a sufficient barrier to the passions and appetites of a depraved nature. The Holy Spirit had evidently begotten within him an ardent desire for inward purity, yet, notwithstanding all his efforts and prayers, he found the contest unequal; his enemies were stronger than he; so that he was often forced to complain, "The good that I would, I do not; but the evil which I would not, that I do."

About this time his attention was particularly directed to the subject of personal holiness, and especially to the important truth, that faith in Christ is the grand instrument through which God purifies the hearts of his people ; that this is the victory that overcomes the world, even our faith. The blessed doctrine, that being justified by faith we have peace with God through our Lord Jesus Christ, had long been to him a precious as well as a practical truth. Nor is there any doubt that he had again and again derived much spiritual strength from on high, through the exercise of living faith in Christ. But like many others he had been comparatively ignorant of the connection between such faith, and the blessed fruits of righteousness ; so that a discovery of his own weakness, instead of leading him at once to Christ for strength, had often been the means of checking his faith, and thus driving him still further from help. He had yet to learn *practically* that Christ's strength is made perfect in weakness. To him therefore it was a blessed change when he discovered that fulness in Jesus, which enables the believer, in full view of his entire helplessness in himself, to say without any reserve, I can do all things through Christ which strengtheneth me.

Though he often spoke of the change in his views and feelings at this time, yet he has left no particular account of the circumstances which led to it. He had long been vainly striving to reach an elevation of piety which he seemed to regard as essential to the character of a missionary ; and it is perhaps most probable, that the word of God, which had of late received more than his usual attention, gave him at this time a clearer perception than ever before of the potency of faith ; its efficiency in enabling the believer

to overcome his spiritual foes, to rise above the thralldom of a carnal nature, and to become indeed a free man in Christ Jesus. But whatever instrumentality may have been employed, or from whatever source light broke into his mind, there is no doubt that his confidence in Christ, as a present Saviour from sin, received at this time a new impulse ; that his whole soul rallied itself anew for a more vigorous contest with its spiritual foes, and that his views and feelings in many respects underwent a permanent change.

The following letter to his sister contains some account of the change above referred to.

“ Newton, Dec. 4, 1833.

Dear Sister,—The Lord has been very merciful to me of late. Never since I first indulged a hope in his mercy have I had so much comfort in drawing near to him ; and I think I can say, that I never was enabled to draw so near to him as I have been permitted to do within three or four weeks past. Never did I know so much about wrestling with God ; never did I behold such fulness in the promises ; nor was I ever so sensible of my own entire helplessness and dependence upon God. I feel that if I ever have one good thought or perform one right action, it must be through the agency of the divine Spirit. If I accomplish anything in speaking for God, it must be his Spirit speaking through me. I am but a mere earthen vessel, God is the all-efficient agent. I desire to go forward leaning on his arm and on his alone.

Alas, how much have I leaned upon my own understanding ! How little have I trusted in God ! The Lord has I trust awakened me in some measure out of my sleep. I look back, and am astonished at his long-suffering kindness. Why have I not been cut

down as a cumberer of the ground? How much unbelief and slothfulness have marked my progress for years! *There has been almost as great a change in my views and feelings upon divine things within the last few weeks as there was when I first indulged a hope.* Prayer has been to me a great privilege. It is sometimes with great reluctance that I leave the throne of grace to attend to my studies. I have thought I could unite in spirit with those happy beings who surround the throne of God in crying, Holy, holy, holy is the Lord God of hosts. I think my soul has ardently longed to be free from sin, and God has enabled me to plead with him that he would cleanse me from all unrighteousness.

How full and precious are the promises! How delightful the thought that God has set no limits to his promises! He says, 'Open thy mouth wide, and I will fill it.' The Saviour has said, 'Whatsoever ye shall ask in my name I will do it.' 'Whosoever will, let him come and take of the water of life freely.' *Whosoever* and *whatsoever*,—what blessed words! Does Satan suggest, You ungrateful wretch have no reason to expect a blessing, you have trampled upon divine goodness too long, we may repel his lying intimation by saying, '*Whosoever* will,' etc. If unbelief attempt to limit our expanding desires, we may reply, '*Whatsoever* ye shall ask,' etc. How many arguments are we permitted to plead before God that he would sanctify us wholly!

1. His own glory. The more we are like him, the more shall we reflect his image.

2. His promises. He has promised to cleanse his people from all their unrighteousness.

3. The merits of Christ.

4. The promotion of his cause. The more holy we

are, the more shall we advance his kingdom on earth.

5. The welfare of our own souls.

If we bring these before him in faith, they will not be unavailing.

You say you wish to have a deep sense of your own unworthiness. I am convinced that the best way to get this, is by obtaining clear views of the infinite purity of God's character. We judge of objects by comparison. The higher our views are of God, the lower will they be of ourselves. If then we would be humble, let us endeavor to get as near to God as possible. Job could say, I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes. I hope we shall continue to enjoy manifestations of God's love. Much will depend upon our watchfulness and prayer. Let us endeavor to cherish continually a sense of our need of the Holy Spirit's influences. God requires us to strive against sin while we look to him for aid. We have many foes to contend with, and must not think of going to heaven without a struggle."

The following extracts from his journal breathe the same spirit of genuine piety.

"Dec. 5. Have had precious seasons this day in prayer. Felt that I could join with holy beings above in adoring the infinite holiness of God. The Lord has been very gracious to me of late, in granting me the light of his countenance and helping me to plead for entire sanctification. By his grace assisting me I am determined to make holiness of heart my grand object of pursuit. To what high attainments may I not be permitted to aspire. The promises of God are

full and without limits. They have been very precious to me of late."

"9. Had a precious season this morning in prayer. Could adore God for his holiness. Felt to rejoice that he required me to love him with all my heart and soul, and that his law condemned every sinful motive. My heart went out this evening in earnest longings for complete sanctification. I longed to have some clear discovery of the matchless purity of Jehovah's character, that I might be humbled in the dust before him. I think I have known of late what it is to wrestle with God for more holiness. Think I never was able to plead his promises with so much faith as this evening. I gave myself to God to do with me as he saw fit, to place me where I could most glorify him, only I wanted to be wholly sanctified. This was the burden of my prayer. O that I may go on from one degree of grace to another, till I arrive where Jesus is."

"14. Have found it good to draw nigh unto God. How glorious did the blessing appear which Paul supplicated for his brethren, Eph. 3: 16—19. Never did I before see such surpassing excellency in these words. I could adopt it as my own prayer, and felt to adore God that I was thus encouraged to ask for rich blessings. Had I not this example before me, it would seem too much to ask. But I believed that, what Paul asked for his Ephesian brethren, I might be permitted to ask for myself. This was strengthening to my faith, and cheering to my soul. What! am I permitted to ask that Christ may dwell in my heart by faith, that, being rooted and grounded in love, I may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that I may be

filled with the fulness of God ! O what blessings are these ! What a depth of meaning to these words !”

“ 18. The promises of God seem exceedingly rich and full. My soul agonized in prayer last Sabbath that I might take the promises in their most unlimited extent. The promise, My grace is sufficient for thee, though primarily referring to the infirmity of Paul, I felt might be taken in relation to my whole future course. I pleaded with God that his grace might be sufficient for me, to do all that in the nature of things was possible for me to do for his glory, and the promotion of his cause on earth. I could see that it might be for the glory of God, to make a weak and feeble instrument the means of accomplishing much good ; since the weaker the instrument compared with the good accomplished, the more fully would God’s power be exhibited, and his name glorified. This I used as an argument with God to bless me. I saw that God could carry me through this world of temptation and preserve me from sin ; that he could enable me to take up every cross, or overcome any difficulty in the way of duty, however apparently insurmountable ; and my faith was so strong that I felt a disposition to magnify if possible the difficulties, that I might give full scope to the exercise of confidence in God to lead me through them safely. I felt to plead with God that he had made me for his glory, and now I wanted a disposition to act entirely in accordance with the design of my creation.

It seemed hardly worth while to engage in anything, till I could act wholly from a desire to glorify God. I saw that I had been so much under the influence of a desire for human applause, and so much self had mingled with my performances, that I felt sick of the feeling, and could not help pleading with

God that I might be freed from it. I trust that Jesus has anointed my eyes of late and given me clearer views of truth than ever I had before, but I feel that he must put his hands once more upon my eyes before I shall see clearly."

"24. Have had several sweet seasons of communion with God. Was enabled to plead with him for a revival in this Institution. The state of the world demands an eminently holy ministry. May there yearly go forth from this Institution a band of men full of faith and of the Holy Ghost. The more I see of the nature of faith, the less I wonder at the importance attached to it in the Scriptures."

The following letter to his parents was written about this time.

"Jan. 15, 1834.

You cannot conceive of the trials of one who expects to stand up as an ambassador for Christ, if he feel in any measure his responsibility. I confess that my trials are not small. I have been endeavoring to investigate the Bible for myself, to lay aside the creeds of men, and ascertain for myself what saith Jehovah. In doing this I find need of constant watchfulness and prayer, lest I should be influenced unduly by the opinions of others, or by my own prejudices or passions. While I study his word, God gives me grace, I trust, to cry to him constantly that he would keep me from error, and lead me into all truth. How different to take for granted all that we have been taught, from what it is to come to the word of God and search out for ourselves all that we need to know respecting the doctrines of grace. A large portion of the community form their creed from that of others, rather than from the Bible. How few, before they

make up their religious opinions, take the Bible, and carefully, and with a prayerful heart, draw their sentiments exclusively from that. I am more and more convinced that it is not by a superficial view of the Scriptures that we get their meaning. If we would get heavenly wisdom we must search for it as for hid treasures. We must also pray much for divine illumination. Sin has greatly darkened our understanding, so that we are prone to put darkness for light and light for darkness.

I believe that the Spirit of God alone can enable us to understand the Scriptures. Men, so far as they are taught by the Spirit, may afford us instruction. But if we lean to our own understanding, or lean to the understanding of others, we may be sure of going astray, since we are violating the commands of Jehovah by so doing. I hope you will pray for me that I may be guided into all truth."

Soon after this, the health of Mr. Crocker became so far impaired as to render it necessary that he should for a season leave the Institution. Just at this time, God so ordered it, that he received a letter from his pastor, inviting him to come home and attend a protracted meeting to be held the next week, and offering to pay his expenses. He gladly embraced the opportunity, and finding quite a revival in progress, entered with all his heart into the blessed work. The Lord was with him and blessed his labors abundantly. Of this season he thus writes: "Though my health was poor, I was enabled to go about and visit the people. These visits I trust were not lost to them nor to myself. Surely I had a foretaste of heaven. My cup seemed at times full and running over. The work in town was powerful and extensive, not less

probably than six hundred indulged a hope that they had passed from death unto life."

"After spending several weeks in N.," he remarks, "I went to Amesbury Mills, and found that the Lord had begun a good work there. The revival increased, and many I trust found the Saviour. Here also the Lord was with me, and my soul was cheered from day to day with manifestations of his love."

Having visited some other places and been absent from the Institution more than three months, he returned about the middle of May, with improved health, and in the same interesting state of mind, as will be seen by the following extract from his journal.

"May 19. Blessed be the Lord, he has given me desires which I know are in accordance with his will, and which therefore, I know will be answered; for the apostle says, 1 John 5: 14, 15, *"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him."* Now I know that I desire to be wholly conformed to his will, to be led altogether by his Holy Spirit, and to be just in that situation where I can do the most for the honor of his name, and the promotion of his cause. I can say, Here, Lord, take me, mould me according to thine own will, only give me grace to act with a single eye to thy glory to the fullest extent of my powers in all that I do; enable me to be constantly progressing in the degree and strength of this feeling, from now through eternity, and I ask not for the riches and honors or pleasures of this world. I will freely renounce all for this glorious blessing. I can say, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. I now

deliberately choose God for my portion, and desire no other.

Now, my heavenly Father, these are desires which thy Holy Spirit has implanted within me, and to thy name be all the glory. Thou wilt not refuse to gratify these desires, because thou hast said, Delight thyself in the Lord and he shall give thee the desires of thine heart. And moreover, the Saviour has said, Whatsoever ye shall ask the Father in my name, he will give it you. I do present my petition in his name, declaring myself entirely destitute of the least claim to thy favor. I will say, Welcome affliction, welcome mortification, welcome anything which thou shalt see fit to send upon me in order to bring me where I ought to be, and to make me what thou wouldst have me be. I tremble when I think what it may be necessary for me to suffer in order that these desires may be gratified. But I know that thy grace is sufficient for me. It is my desire that my future life may be wholly devoted to the service of God.

O my heavenly Father, thou knowest whether these are the feelings of my heart! If I am deceived in regard to any of them, show me my mistake, and enable me to give up all without reserve into thy hands."

CHAPTER V.

Effects of over-exertion—Letter to his sister—His expectation of going on a mission receives a temporary check.—Effect of this upon his faith—Close of his connection with the Institution.

MR. C. always manifested much decision of character, and untiring perseverance in whatever he undertook ; and now that his mind was ardently thirsting after conformity to the divine will, nothing was so dear but he was ready to sacrifice it for the accomplishment of his object. But in his anxiety to have his heart and life strictly conformed to the moral law, he sometimes pursued a course at variance with the laws of his physical and mental nature. His seasons of prayer were sometimes protracted to five and six hours, and in one case he speaks of spending the afternoon and whole succeeding night in continuous acts of devotion. During all this time his mind was intently occupied. So anxious was he to have his belief on all points strictly conformed to the word of God, that besides the usual recitations of his class, he pushed his inquiries in various directions with a zeal which in his present state of mind, somewhat excited the fears of his more prudent brethren. His delicate constitution was evidently over-taxed, and we have already had occasion to notice that he was for a season obliged to suspend his studies.

Long before this time he had been enabled to discover and correct that mistake. But some trials grow-

ing out of it were yet before him. Of this he perhaps had some presentiment when he wrote the following letter to his sister.

“*May* 29, 1834.

I was thinking this morning that I could say, Welcome sickness or any affliction that will make me more holy. O Lord, place me anywhere, no matter how trying the circumstances, where I can do the most for the honor of thy name! The thought then occurred, You have got along so easily, you are not prepared for trials and hardships. You would murmur if called to endure them. I thought it might be true that with my present small degree of devotedness to the service of God, I should complain. But I was cheered with the promise, ‘My grace is sufficient for thee.’ I have seen such a fulness in this promise as has made me rejoice in this view of opposing obstacles. I am all weakness. God is all strength. Here is my encouragement. If not greatly deceived I have had a little of the feeling of Paul when he said, ‘Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.’ I am nothing, Christ is all in all. It is my prayer that the love of God may be a ruling passion, so strong, powerful and constant, as to bear me onward in the path of holy obedience, with an energy which no obstacle can check. O to be swallowed up in God, to think of nothing in all I do, but the promotion of his glory! This would be heaven indeed.

Let us, dear E., strive after higher and higher attainments in holiness. The Lord in his providence has seen fit to cut you off from some sources of earthly comfort, and by this has been teaching you the necessity of looking to him alone. May you profit by these

instructions. Am confident that the Christian has no absolute need of earthly comfort to make him happy. I can easily conceive that the believer may be perfectly happy, though every rill of earthly pleasure be dried up. Why should he not? He has even then the broad and deep fountain of God's love, to which he may repair and drink freely."

"June 19. Why is it that he who labors most after conformity to the divine image, is frequently the most afflicted? Is it not because having brought forth fruit, the blessed Husbandman is purging him that he may bring forth more fruit? God, it is true, is not confined to the use of outward trials for purifying the Christian. He frequently permits those who aim at high attainments in piety, to suffer much inward conflict with spiritual enemies. Our spiritual foes are not easily overcome. They will fight till they die. True, when the Christian gets into the 'secret place of the Most High, and abides under the shadow of the Almighty,' he may not sensibly feel the assaults of the enemy, and, so long as his mind is stayed on Jehovah, may be kept in perfect peace. But in order to do this he must be 'praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.' The moment he ceases to watch and pray, he is wounded by the enemy."

We have seen what were the feelings of Mr. C. in prospect of leaving home, and all the endearments of Christian society, for the sake of carrying the gospel to the poor benighted heathen. We now have an opportunity of witnessing the effect on his mind of a sudden check upon these expectations.

The following is an extract from his journal.

“July 5. Last evening received a letter from home, stating that Mr. Williams had been informed by Dr. Bolles that it was not the intention of the Board to let me go on a foreign mission at present, and that this was in consequence of my having wavered in my principles sometime since. They fear I am not sufficiently established in my views of doctrine. Prudence and caution on their part are no doubt necessary. I know that I am weak and erring. But though I have been severely tried, I trust that the Lord has kept me from any essential error.

Having some months ago been convinced that I had not sufficiently examined for myself the ground of my belief in the doctrines of Scripture, but had depended too much on the opinions of others, I resolved, in the strength of the Lord, that I would endeavor to divest myself as much as possible of any prepossession in favor of a particular system, and, without any regard to personal consequences, come to the sacred volume as a little child, depending upon the enlightening influence of the Holy Ghost, to teach me its true meaning. In this course, I trust, I found for some time much spiritual benefit. But, in the process of the investigation, the doctrine of the Trinity came up. Instead of confining myself exclusively to the Bible, I read a work on the Arian side. This perplexed my mind, and led me into a very critical examination of the subject. The objections to the Trinitarian system seem almost insuperable. This gave me much distress, which together with the intensity with which I had pursued the inquiry, at length affected my health. The powers of my mind became so prostrated as to unfit me for any investigation. In this state of mind I left the Institution for the recruiting of my health of body and mind, and was ab-

sent, including the vacation, about three months. During the most of this time I was in the midst of revivals, and my mind by degrees began to recover its strength. Since then my mind has, I think, been gradually strengthening. My memory, which seemed to be completely shattered, is acquiring tenacity. My views of the important doctrines are becoming clearer and more established than ever before. These doctrines are far more precious to me than they were before my trial. Such in fact has been the effect of my experience for several months past, that, although it has been exceedingly mortifying to my pride, and has no doubt greatly diminished the confidence of my friends in my stability of character, yet I believe I shall ever have reason to bless God for the trial. It has taught me my own weakness, the danger of relying too much upon my own reason, or that of others, and the importance of taking the Bible as my only guide.

This information respecting the views of the Board, though not altogether unexpected, gave me a blow under which I staggered until it brought me on my knees before God. There I have been enabled to commit my case to him. I know that every hair of my head is numbered. If my impressions in regard to duty have for years past been false, this veto of the Board may correct them. If they have not, the Lord will yet no doubt open some way for my going on a foreign mission. To Him then, in whose hand my breath is, and whose are all my ways, do I desire to commit myself and all my affairs. But in whatever part of the world I may labor, may I be enabled to act with an eye single to the glory of God. Let this desire be so strong as to call into active exercise every power and faculty of body and mind, hence-

forth and forever, and I ask no more. Grant me, O Lord, this one request, and my desires are gratified. Then welcome disappointment, disgrace, persecution or death."

The following letter is in answer to the one containing the information above referred to.

"Newton Centre, July 11, 1834.

Dear Sister,—The information you gave did not come so unexpectedly as you might imagine. It was something like hearing of the loss of a friend at sea, whose unusual delay had awakened our fears, and given us strong reasons to suspect the truth. I have endeavored to keep my eyes open, and my mouth shut in relation to this business, and consequently have seen more than I have expressed. However, as it was, the blow made me stagger a little, and, for a day or two, there was a little more than usual commotion within. But it pleased the Lord to speak peace to my troubled mind. I have been enabled to commit myself and all my affairs into his hands. He knows how to dispose of me and mine, and will dispose of me as will be most for his glory. The work in which I am professedly engaged is *his* work. If he has employed me as one of his workmen in building his temple, he will, for his own glory's sake, place me where I can work to the best advantage. We may plan and contrive, but, if our plans are not in accordance with his own great and glorious plan, he will overturn them all. If the Lord has called me to labor in foreign climes, he will open a door for me to go; if not, I would not desire to go.

As to the divinity of Christ, about which I have suffered so much, having examined both sides of the

question, I am more convinced that Christ is one in essence with the Father than at any former period. Respecting our own denomination, though I think we are far too much conformed to the world, yet I think our principles, taken as a whole, are more in accordance with the Scriptures than any with which I am acquainted. I trust I have come to this conclusion, not because I am a member of the Baptist Theological Institution, but from an examination of the subject for myself."

His letters to his sister, who had been from her childhood a great sufferer and at times sorely afflicted, often breathe a spirit of deep sympathy, but especially of ardent desire that her affliction might be sanctified. The following is an extract from a letter written to her on such an occasion.

" July 23, 1834.

I have felt some pain of late to think you are so ill. Perhaps I ought not, when I have every reason to believe that God is thus purifying and fitting you for his courts above. Now if I had my will, you would be immediately restored to health. But God loves you infinitely more than I do. Why then does he not give you sound health? The reason no doubt is because he sees that it would be for your injury. It is impossible for us to see all the influence which afflictions have upon us. Could we have a clear view of our situation, with all the bearings and consequences of these afflictions, we should perhaps see them to be as essentially necessary to sustain our spiritual life, as food is to the sustenance of our bodies. It is my daily prayer that God may grant you the supports of his grace in your affliction. I hope you will be en-

abled to look to him and to him alone for the consolations you need.

Take a view of his dealings with his children, and you will find that 'whom the Lord loveth he chasteneth.' He chasteneth them not to show his sovereignty merely, but for their profit. The chastisements of God are as much the fruit of his benevolence as are his favors. Endeavor to stay yourself upon his promises. I have long desired that you might wholly give up the idea of obtaining happiness in the things of this world, and thus seek your all in God. In him you will find all that you need. I trust you have in some measure done this, but there may be a clinging still to earthly objects for pleasure. It is a great thing to be able to say with Paul, The world is crucified unto me, and I unto the world. Yet we should continually aim at this feeling. Nor can we expect much permanent peace till we are able to use this language."

The following paragraph closes his journal while at Newton.

"Aug. 19. As I am now about to leave the Institution to go into the field, I feel the need of much grace to enable me to be faithful. My desire is that I may labor with all my powers for God. As I believe this to be the prevailing desire of my heart, I trust the Lord will grant it me. Let me but be a devoted servant of Christ, and I ask not for a throne or a sceptre."

The exercises of mind through which Mr. C. passed during the period we have just contemplated, evidently produced an abiding effect upon his character. He never seems from this time to have doubted his acceptance with God through the atonement of Christ,

nor the ability and willingness of the Saviour to supply all the necessities of his being. However dark or perplexing the future, his soul still took refuge under the promise, "My God shall supply all your need," frequently remarking, that in our ignorance we might sometimes *want* what infinite wisdom saw fit to withhold, but all our *need* God would assuredly supply according to his riches in glory by Christ Jesus. Hence his piety was ever after more cheerful, his confidence in God more firm and constant, and his whole character that of one who, having given himself wholly to Christ, could fearlessly go forward wherever duty led. Amid the more active duties of his future life, the cause may be less conspicuous than the effect. But it was evident to all who knew him, that the same strong current of deep piety still impelled him onward, enabling him to surmount every obstacle, not counting even his own life dear unto himself.

Indeed his piety was ever active. Probably few if any during a course of preparation for the ministry have labored more untiringly in the Sabbath school, the Bible class, the social prayer-meeting, or any other place where there was a prospect of accomplishing any good.

The following is the testimony of one, who, to say the least, was as well qualified as any other person to give a correct view of what Mr. C. was as a member of the Newton Institution.

"My recollections of him are of an agreeable character. He was inquisitive, diligent and prompt, and made very commendable proficiency in his studies. He was very conscientious and devout, humble and intent on doing good. He was sincere, modest, candid, desirous to ascertain the truth and to follow it,

even though it required him to modify some cherished views. I believe his subsequent life was a fair illustration of these qualities."

CHAPTER VI.

Offers himself again to the Board of Foreign Missions and is accepted—Is ordained at Newburyport—Attends a course of Medical lectures at Boston and at Brunswick—Decides upon Africa as the field of his missionary labor.

SOON after leaving Newton, Mr. C., through the influence of Dr. Bolles and others, went before the Board of Foreign Missions, and again offered himself as a candidate for their service. The Board were favorably impressed with his statements, but deemed it inexpedient to decide to send him till he should have remained in this country six months or a year longer. After recording their decision, he adds, "The will of the Lord be done. May my whole powers be consecrated to God wherever I may be."

Under the same date of Sept. 9, he remarks, "The Lord is teaching me daily that I can do nothing without him. A lesson hard to learn but exceedingly profitable. May his grace make me an apt scholar. I know not where I shall labor, but believe the Lord will direct me. My desire is to be guided and sustained by his Holy Spirit. May my whole will be swallowed up in the will of God."

On the 25th of Sept. 1834, he was ordained as an Evangelist at the session of the Salem Association in Newburyport. In view of this he remarks, "It is my

daily prayer that I may be thoroughly qualified for the high and holy work of the gospel ministry, that I may have grace to labor faithfully in the vineyard of the Lord, and may be delivered from a spirit of sloth and self-indulgence." He adds, "The Lord grants me from day to day the light of his countenance. Prayer is delightful to me. At the throne of grace I find a resting place. There I can unbother my soul to God and cast my cares upon him. O how precious are the promises of God's word! May my faith in them be continually growing stronger and stronger. Have felt an earnest desire of late to make great attainments in the knowledge of the Bible. Feel that I am at present but a babe in knowledge. May the Lord give me grace to search for wisdom as for hid treasures."

Several of the succeeding weeks were spent in Newton, N. H., where he for the first time administered the ordinances of baptism and the Lord's supper. While here he received a letter from Dr. Bolles requesting him to come to Boston and spend the winter in the study of medicine, preparatory to going on a foreign mission. "This letter," he remarks, "has given me much joy; it has encouraged me to hope that the Lord has a work for me to do in foreign lands, and that he will count me worthy to suffer for His sake who died to redeem my soul."

He went to Boston the third of November, was kindly received by Dr. Bolles, and remained in his family during the three months which he spent in the city. In consequence of his connection with the Board of Foreign Missions, the gentlemen who delivered the course of medical lectures, were kind enough to give him a free ticket, so that his expenses were comparatively small.

The following is an extract from a letter to his parents written soon after commencing his medical studies.

"Boston, Nov. 8, 1834.

Commenced my course of medical lectures last Wednesday. We have four or five lectures each day except Saturday, when there will be but three. They are quite interesting to me, and I trust will make me more useful. Have had an opportunity of visiting the hospital with Drs. Jackson and Warren twice this week. Have witnessed two surgical operations, one of which was the cutting off of the right hand of a young female. At every stroke of the knife, the poor girl exclaimed, Don't you ! It made me sweat from head to foot, but the doctor kept on. This reminded me of the kindness of our heavenly Father, who sometimes finds it necessary to cut off some of our earthly comforts, perhaps dear to us as a right hand. In our affliction we are apt to entreat him to stay his hand ; yet he stops not till his object is accomplished. Had the doctor listened to the request of this girl, what a miserable condition would he have left her in. So if God should remove his afflicting hand before he had produced the designed effect, how dreadful would be the result to our souls."

During the three months which he spent in Boston at this time, he preached every Sabbath to some church in that neighborhood, and was constant in his attendance on the weekly prayer and conference meeting, besides which, in a variety of ways he endeavored to render himself useful. Nor did he, while attending to the outward duties of a Christian minister, neglect those which concern the interior life. Nothing was more dreadful to him than a state of

lukewarmness in religion. He felt considerable anxiety lest his studies should so engross his mind, as to draw away his heart from God. In view of this he remarks, "I was led to cry mightily unto God for help, and I trust he heard and answered my prayer. 'Hold thou me up and I shall be safe,' is the constant language of my heart. The Lord graciously gives me near access to him. Have found some religious enjoyment in attending the medical lectures, which are very interesting, and will, I hope, greatly increase my usefulness. The more I become acquainted with the human frame, the more I see of the wisdom and benevolence of God. Have much peace of mind from day to day; so much that I am surprised. Surely God is good. I think I can say, Take every earthly comfort from me rather than thy Holy Spirit. Without divine assistance I cannot stand a single moment, much less could I go forward in the path of holy obedience. What reason have we to rejoice that we are in the hands of a holy God, one who is infinitely more desirous of our holiness than we are."

The following extract is from a letter to his sister.

"Boston, Jan. 14, 1835.

In reviewing the past I think I can discover an increasing sense of my own weakness, and dependence on God, with a firmer confidence in him for the future. Think I have been able to see more clearly than ever that the Lord is leading me in his own right way. I can truly rejoice that myself and all my affairs are in his hands. He does all things well. Have lately been thinking more than usual of the joys of the upper world. Nothing will be there to fetter the soul. Everything within and without will aid us in our upward flight from glory to glory. Soon

these clay tabernacles will dissolve, and the soul be freed from its prison. But whither will it wing its way? Solemn question! I trust we can say with the apostle, 'We know, that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' Do we not, my sister, have the Spirit witnessing with our spirits that we are the children of God? If so, let us keep in view our heavenly inheritance. Let us think much of the glory to be revealed. But it is a pleasing thought that we are not obliged to wait till death, before we can taste of pure bliss. Even in this world we may have a foretaste of heaven. Here we may hold communion with God, may unbosom our souls to him, and pour into his ear all our sorrows. Here we may walk with God. True we may have trials, but not one too many. Here is the refining place for God's children. Shall we ever complain, if God in removing our dross finds it necessary to put us into the furnace?"

In devoting himself to the work of foreign Missions, Mr. C., up to this time, had always thought of Burmah as the field of his future labor. God had, however, designed him for Africa; and the means employed to bring about a change in the mind of his devoted servant, were characteristic of Him, who, knowing the exact point upon which influence may effectually be brought to bear, accomplishes his mighty purposes by the simplest instrumentality. While boarding in the family of Dr. Bolles and conversing with this honored member of the Board respecting the African Mission, he was asked by Mrs. B. why he, who had always manifested so deep an interest in our own colored population, had not selected Afri-

ca as his field for missionary labor. This question awakened a deep train of self-examination; and to his great surprise he discovered a secret unwillingness to go. This brought him on his knees before God in humble penitence. Nor could he rest, till conscious of an entire willingness to go to any part of the world.

No sooner was he made willing, than he at once signified to the Board that he would go to Africa if they desired it. The Board wished very much to obtain a missionary to labor among the native Africans; but knowing the great sacrifice of life and health already made on those shores, they would not assume the responsibility of advising in this matter, and therefore referred it back to him. Now came a question of duty which for some time occupied his mind; till in view of all the circumstances of the case, he felt that God had called him to labor in that field.

The first notice of this subject found in his journal is under date of Jan. 28, 1835.

“A very serious question is now occupying my mind, that is, whether it is my duty to go to Africa. The climate has been fatal to almost every white person. Yet trust I feel willing to try to do something for poor Africa. May the Lord guide my feet in the way in which he would have me go. All that I have or am are the Lord’s; let him do with me as seemeth him good.”

Having attended through the course of medical lectures at Boston, it was thought best that he should attend another course at Brunswick, Me. He accordingly went to that place about the middle of February, and remained nearly three months. While here, besides preaching twice every Sabbath, he frequently speaks of attending prayer meetings, or

preaching in different neighborhoods during the week.

In his first letter to his parents from this place, after giving an account of his journey and of his kind reception by elder Titcomb, he remarks: "I have a fine study and lodging-room well furnished, and well taken care of. This is my sanctuary. Here I find it good to call upon God. Let the Christian but enjoy a spirit of prayer, then furnish him with a place for retirement where he can unbosom his heart to God, and his closet will be his home, let it be in whatever part of the world it may."

Under the same date he thus writes in his journal:

"Feb. 18. Have just got settled. Have a fine room all to myself which I esteem a great favor. Have just been endeavoring to dedicate it to my heavenly Father. May he deign in this room to grant me rich communications of his grace. Here may I from day to day hold sweet communion with my Saviour; here grow rapidly in grace, and be preparing for the great work before me. Have felt exceedingly weak in myself of late. Feel that the Lord must

'All the work perform, and give the free reward.'

By his help I can do all things, without him I can do nothing."

"March 1. Felt this morning some longing desires for more holiness, and was enabled to plead with God for his sanctifying grace. Feel a desire to be made useful while here. The state of feeling at church meeting yesterday seemed quite encouraging. O that God would revive his work here! How much more holiness do I need in order to go forth and proclaim the gospel to the heathen! I need more of a spirit of self-denial and of deadness to the world."

He thus writes to his parents March 25 :

“My studies have become very interesting. Hope my usefulness may be increased by them. Have decided, if Providence permit, to go to Africa. There I trust God has called me to labor ; how long, I know not. It is enough to know that it will be just as long as will be for his glory.

When I think of leaving my home and country, I feel that God alone can sustain me in the day of trial. But I firmly believe he will sustain me. Though my heart is ready to melt at the thought of leaving you with the expectation of seeing you no more on earth, yet I rejoice in the prospect of laboring for God in foreign lands. Next to the idea of going to heaven, that of going on a foreign mission is the most pleasant. The highest honor to which I can aspire, is to be permitted to suffer and die for the cause of Christ. It is my earnest prayer that you may have grace cheerfully to give me up for the service of God.”

He returned from Brunswick about the middle of May, soon after which he received a letter from Dr. Bolles requesting him to be in readiness to sail for Africa in about a month. “As the time draws near,” he remarks, “my mind continues calm. Though most of those with whom I converse are opposed to my going to Africa, yet my purpose remains unchanged. A view of my own deficiencies is the chief source of my discouragement.”

CHAPTER VII.

Early history of the Baptist Mission to Africa—Embarkation of Messrs. Crocker and Milne—Their voyage to Liberia—Arrival at Monrovia—First impressions respecting that place.

THE first missionaries of the American Baptist Board to West Africa, were two colored brethren, Lott Carey and Colin Teage, both of Richmond, Virginia. They were accepted of the Board for this service in 1819, and having spent two years in fitting themselves for the missionary work, sailed from America Jan. 23, 1821, as emigrants of the American Colonization Society; their outfit having been furnished them by the Richmond African Baptist Missionary Society, at an expense of about \$700. Their efforts were expended mainly among the colonists at Free Town and Monrovia, where several persons were baptized, and a house of worship erected under their direction. They also gathered a school of thirty-two pupils, more than half of whom were Veys, a tribe of natives inhabiting Grand Cape Mount, eighty miles north of Monrovia.

In 1825, Rev. Calvin Holton having been accepted by the Board for this service, was ordained at Beverly, Mass., and sailed from Boston in an emigrant ship; but died in the month of July of his first year's residence in Africa.

The next missionary of the American Baptist Board to Africa was Rev. Benjamin Skinner, who, having been ordained in Richmond, Va., sailed from Amer-

ica on the fourth of October, and reached Monrovia in December. Having been in Africa a little more than six months, during which time he buried his wife and two children, he embarked for the United States in feeble health, and died twenty days from port.

After his death, the Board abandoned for a time the idea of white persons living in Africa. But though colored persons of suitable character for missionaries were earnestly sought, none could be found ; and for several years no missionaries were sent out to take the place of those who had thus suddenly been called from their labors.

The Board, however, still kept their eye on Africa as an interesting field for missionary labors, and were rejoiced to learn, from time to time, of the increase of the little branch churches in the different villages of the colony, which embraced, according to Dr. E. Skinner, in 1835, 243 communicants. But it was particularly to the native tribes that the attention of the Board was directed. Year after year, their claims were urged upon the public, but without effect ; until the Board were led to inquire, "Is there not one in all the land, who will regard the appeal, 'Whom shall we send, and who will go for us?'"

When brethren Crocker and Milne answered to this appeal, "Here we are, send us," their friends, almost without exception, sought to hold them back. But, trusting in God, they resolved fearlessly to go forward. Dr. Skinner of Connecticut, father to one of the missionaries who had fallen on this field, was about to embark for Africa in the brig Susan Elizabeth, from New York, in company with Rev. Mr. Seys and wife, missionaries of the Methodist Board.

For the sake of having our missionaries enjoy the

benefit of such society, the Board procured for them a passage in the same vessel. As she was expected soon to sail, Mr. C. took an affectionate, though somewhat painful, leave of his friends at Newburyport, who still continued unreconciled to his decision, and repaired at once to New York.

The vessel being detained some few days after his arrival, he spent the intervening time, while waiting his passage, with some Christian friends in Brooklyn. From this place he thus wrote to his parents :

“ Brooklyn, June 30, 1835.

As respects my going to Africa, I feel no drawing back.

‘ I would not change my blest estate
For all that earth calls good or great.’

I thank my heavenly Father that he has brought me to this situation. May he but grant me grace to do his will to the full extent of my powers, and I will say, Welcome privations, sufferings or anything which may be necessary to the accomplishment of this.

My only fear in regard to the future is, that I may be wanting in courage, resolution and perseverance amid the obstacles which will beset my path. But I trust that God has given me a confidence in him which he will not disappoint. In months past when my soul has been cast down through fear of failing in the hour of trial, this promise has come to my heart like a cordial, ‘ As thy days so shall thy strength be.’ I have been able to take hold of this with a faith which I trust will secure to me the fulfilment of the promise. Often does my heart exclaim,

‘ A guilty, weak and helpless worm
On thy kind arms I fall.’

I seem to myself very unfit to engage in the work before me. But if the Lord in his infinite mercy will employ so unworthy an instrument in his service, it becomes me to bless his name for the privilege. May his presence go with me across the waters. In the duties which will devolve upon me may he guide and sustain, making me faithful unto death, and I will say, Not unto us, not unto us, but unto thy name be all the glory."

On the 11th of July Mr. Crocker in company with Mr. Milne and wife, who were designated to the same station, embarked at New York in the brig Susan Elizabeth, bound to Liberia. On the same day he thus writes in his journal :

"In looking back I find that the care and bustle of preparation for my voyage, has produced a degree of coldness of heart in relation to divine things. While in this vessel, may I get near to God and greatly grow in grace. May I here be enabled to examine my own heart closely, and see where I stand. Here may God prepare me for abundant usefulness in oppressed and long-neglected Africa. I ask not for an exemption from toil and suffering, if the good of Christ's cause demand it, but I ask for grace to consecrate all the powers with which God has endowed me unreservedly to his service. Henceforth may I feel that I have no other work before me but to advance the cause of God. Though extremely feeble in myself, yet I know that God can make me the means of accomplishing great good. I would desire to be in his hands as clay in the hands of the potter, that he may mould me according to his own will. Lord, quicken my soul, revive my drooping graces, and sanctify me wholly to thy servicee."

“July 17. The life on board a vessel must necessarily be monotonous, but he who has intercourse with Heaven will not want, in any situation, for fresh sources of delight. Though the opportunities for retirement here are not like those on the shore, yet even here the soul may hold intercourse with God as a man with a friend. I feel greatly the need of more grace to prepare me for the work before me. But my hope is in the Lord.”

With his usual faithfulness he found frequent opportunities for conversing with the officers and crew of the brig on the subject which lay so near his own heart. They always listened attentively, and his hopes were at times encouraged that the word was taking root, and would some time or other bear fruit to the glory of God. His chief anxiety seems to have been that they might have a clear view of their deep depravity, so as to know how to prize the rich salvation of the gospel. On the Sabbath he or one of his associates always conducted public religious worship on board the vessel, besides which, they frequently had more private meetings for prayer. How much he prized the privilege of prayer may be seen from the following extract from his journal.

“July 25. My opportunities for retirement are very few. From this source my soul suffers. Prayer, secret prayer is the life of the Christian. He cannot neglect this duty with impunity. Have found it good for me to draw near to God since I have been on board. Think it very important to have a stated time for secret devotion; but such is my present situation that I cannot be very regular. Sea-sickness and general languor prevent me from availing myself of all the opportunities which might otherwise be se-

cured for secret meditation and prayer. By early rising, I will endeavor to find more time for this all-important duty. May God assist me to do in this matter what I am convinced is essential to my growth in grace. May I imitate my Saviour who arose a great while before day for secret prayer.

One would suppose that the circumstances in which I am placed, removed as I am from the world's busy scenes, going to a climate where death floats on every breeze, would produce a deep solemnity of mind, and keep eternal things constantly before me. But though this may be the result in some small degree, yet nothing is equal to prayer. Prayer and that alone will so strengthen faith as to give a reality to eternal things. More precious is this privilege than the gold of Ophir. Much as has been said of its importance, I believe no person ever fully realized its value."

During his passage he was very careful to abstain from the use of tea, coffee and meat, as a preparation for the sickly clime to which he was going. He often speaks of never having been conscious of so strong a desire to live, if such should be the will of his heavenly Father. The following extract from his journal will show his motives for so doing.

"How long the Lord may spare me to labor on the shores of Africa is a matter of much uncertainty. Should I be permitted to live, may he grant me grace to stand the trial to which my faith and patience will undoubtedly be subjected. His promise, 'My grace is sufficient for thee,' is still my prop. I ask not for an exemption from trials, but for divine aid to sustain me under them. Though weak and powerless in myself, through Christ strengthening me I can do all things. Sometimes I feel a degree of confidence that

God will spare my life a few years, that I may labor for benighted Africa. I feel that in praying for a long life, I never was less selfish than when, praying for this blessing in Africa. For it seems nothing less than to pray that I may endure for years a life of toil and suffering. Still to be enabled to live and labor faithfully and successfully for a number of years in that long injured and degraded land seems to me very desirable."

Mr. C. suffered much from the languor attendant upon sea-sickness, and frequently complained of dullness and want of feeling. Comparing his present religious enjoyment with what it had been a few months previous, he began to fear that he had backslidden from God, and consequently set himself in earnest to seek his face and favor. Our limits will allow but few extracts from his journal on this subject.

"Aug. 2. The language of my heart is, O that it were with me as in months past. The remembrance of those days is sweet. How precious then were the promises. Then my soul panted after God. To become more and more conformed to his will, seemed then my only desire. But alas! Meaner objects have since diverted my mind, so that I am far from God. O, King of grace, rule in my heart, take full possession of my soul, and let me no more stray from thee. A poor guilty helpless worm, I would return to thee. Draw me by the cords of thy love, and I will run after thee."

"3. Have had some desires for conformity to the divine image. Strange that I should ever wander from God, my only source of true bliss. May I no longer trifle with his love, nor grieve his Spirit more. O Lord, "turn away my eyes from beholding vani-

ties." Thou art my life. I have ever found thee faithful to thy promises. When I have sought thee perseveringly, thou hast ever been found of me to the rejoicing of my heart. Help me to return once more. If there is an idol in my heart, help me to tear it away, and do thou take full possession of all my faculties. Control my mind and all my affairs, and mould me after thy own will."

"4. Hope my captivity is once more to be returned. Have felt more delight in prayer within a day or two than for some time previous, also more earnest desires after holiness. My faith in God seems to increase. I know that the grace of God is sufficient for me and his promises full and free, therefore, 'Begone, unbelief, my Saviour is near.' Lord, help me to take hold upon thy promises with a firm, unyielding grasp. How cruel, how abominable is unbelief. It dishonors God, robs the soul of peace, hardens the heart and blunts the moral sensibilities. No wonder that so much is said in the word of God respecting the importance of faith. It lies at the foundation of all true love and obedience."

"6. Awoke in a tender frame of mind, and had some nearness of access to God in prayer. Was enabled to exercise faith in the promises. Was led to plead for holiness of heart with some degree of earnestness. Have been conversing with one of the officers of the brig on the concerns of the soul. He confessed that he used profane language this morning. I felt very much grieved, for my hopes were somewhat raised respecting him, that he, at least, thought very seriously upon the subject of religion. I endeavored to show him the exceeding sinfulness of the act, of which he seemed in some measure aware, and said that he often trembled in view of it on sober re-

flection. May the Lord convince him of the enormity of this and every other sin, and lead him to true repentance.

O how dangerous is the situation of seamen ! Far away, most of the time, from the means of grace, and, when on shore, exposed to great temptations, they are in general in a deplorable condition. I feel more and more sensible of their claims on the sympathies of the Christian public. They ought to be more frequently remembered in the prayers of Christians."

His feelings on approaching the shores of Africa are expressed in the following extract.

" Aug. 10. We are now fast drawing near the place of our destination. This morning was enabled to plead with some degree of earnestness for the blessing of God to descend on poor benighted Africa. In view of the fact that Jehovah has revealed himself as the God of the oppressed, I feel a strong confidence that he will bless her. The time I trust is not far distant, when the shadows will disperse, and the true light shine upon this land. I may fall and fall soon, and those with me may soon go the way of all the earth, yet the promise of God concerning her shall not fail. 'Ethiopia shall soon stretch out her hands unto God.' He, in whose hand our breath is, can raise up and send forth men to this land, and can preserve them amid the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. What shall I render unto the Lord for having given me my birth in a land of gospel light? May I evince my gratitude by extending to others, so far as possible, the same precious blessing.

What scenes await me in this land I know not, neither would I feel anxious respecting the future. To

God would I cheerfully commit all. For wisdom to guide me in the path of duty I will look to Him who by his servant has said, 'If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' "

On the morning of the 12th of Aug. the Cape of Mesurado first met the eyes of our little missionary band, and at ten o'clock, A. M., the brig dropped anchor at Monrovia Port. While lying off this point, Mr. C. thus writes :

" Brig Susan Elizabeth, off Monrovia, Aug. 14, 1835.

By the good providence of God, we have at length reached our destined port. Our voyage has been very short and pleasant. Good weather, very agreeable company and the kind offices of an obliging captain, have greatly contributed to our comfort, and call for grateful acknowledgments to our heavenly Father. We have also found that He, whose presence fills the hearts of his people on the shore with joy, is also the confidence of those who are far off upon the deep. Morning and evening we have had prayers on deck or in the cabin, and on the Sabbath have had a sermon on deck. These have been precious seasons never to be forgotten.

Our vessel anchors about a mile outside of the bar at the mouth of the Mesurado. We have been on shore several times. Am somewhat disappointed with the appearance of Monrovia settlement, which is on the Mesurado river a little more than a mile from its mouth. The inhabitants have turned their attention altogether to trade ; so that, as far as the land is concerned, the town presents all the appearance of uncultivated nature. With the exception of foot-paths

leading to different parts of the village, grass, weeds, and bushes cover the whole ground. I have, however, seen one garden in which were growing Indian corn and beans. The land is said not to be so good here as further back in the country. It seems very important that agriculture should receive more attention, as the colonists are now so dependent on foreign markets for articles of food, for which they are obliged to pay from sixty to one hundred per cent. higher than in America. Was much struck to see their land so little cleared up, while so many of them seem to have plenty of leisure."

The colony is now in rather a disturbed state. On the night of the tenth of June last, the natives, under king Joe Harris, attacked Port Cresson at Bassa Cove, about 70 miles south of Monrovia, and murdered 21 individuals, among whom were four members of the little Baptist church. The rest escaped to Edina and were afterwards brought up to Monrovia. As to the cause of this assault there are several reports, but as Dr. Skinner is about to investigate the whole affair, I forbear to mention them.

My heart has been affected as I have looked on the Kroomen, a tribe famed on the coast for their dexterity in managing boats and canoes over the boisterous bars, and surfy rollers. They came around the vessel in their canoes, almost destitute of clothing. I felt for them deeply when I thought that they were without God in the world, and without a well-grounded hope of a blissful immortality. They look intelligent, but are deeply rooted in their superstitions. They worship the devil. If there is a calm, thinking him angry, they throw overboard a bottle of rum to please him. Most, if not all of them wear some charm about them. One of them, who wore something which look-

ed to me like a goat's foot, was asked why he wore that. His reply was, 'Me no hurt.' Meaning that it would guard him against harm. He had also a small bunch of birds' feathers fastened behind his ear to make him hear better."

"Aug. 18. We are still detained on board the vessel, waiting for an opportunity to go to Millsburg, a place about twenty miles up the river, where we intend to pass our acclimation. Have just engaged a little sloop belonging to one of the brethren at Monrovia to take us to that place. The graves of twenty of our missionary brethren and sisters, in the grave-yard at Monrovia, remind us of the importance of having our loins girded about, and our lamps trimmed and burning. Trust we shall not be forgotten in the prayers of our Christian friends in America."

CHAPTER VIII.

Residence at Millsburg—Sickness and death of Mrs. Milne—Commences the study of the Bassa language—His labors in the colony—Some account of the colony—Letters home.

MR. CROCKER and his associates were designated exclusively to the native Africans. But, while deciding on a location, and making necessary preparations for their accommodation among the natives, and particularly while passing through the first attacks of fever, it was judged advisable that they should remain a short time with the colonists. For this purpose they repaired to Millsburg, a small colonial settlement about twenty miles up the river, where the

climate was considered more healthy than at Monrovia.

While here, they took a lively interest in the religious welfare of the colony. Though their principal employment, when not interrupted by sickness, was the study of the Bassa language, yet they endeavored, as occasion offered, to instruct the ignorant around them, and to exert a holy influence on the community at large. A few extracts from the journal of Mr. C. will show us more particularly their situation at this time.

“Aug. 21. Yesterday we arrived at Millsburg. Have a good habitation, which has been occupied as the Presbyterian mission house. Have found the articles left by the missionaries in a very confused state. The viewing of books left by missionaries who were so soon called away from their field of labor, gives rise to melancholy reflections. Have felt much depressed in mind since arriving here. The idea of never again seeing my native land, has been far more painful than I could have supposed. In reflecting on the premature death of so many missionaries to this land, and in noticing the pallid countenances, and imbecile minds of some white persons here, who have suffered from attacks of fever, I feel somewhat cast down. Feel the need of very strong faith. May the language of my heart ever be, ‘Not my will, but thine be done.’ When the Lord hides his face, how weak I am—a mere trifle alarms me. But let the Saviour be present to speak peace to my soul, and I can go forward in any path however difficult. May he grant to me his gracious presence in this dark land!

Never could I have imagined the immense differ-

ence, which I now find actually existing, between the dark, benighted Pagan, and the Christian born and brought up in a gospel land. I see the heathen in their degradation, but fear my heart is more affected with disgust than pity. O Lord, awaken in my soul an ardent desire for their salvation !”

“ 22. To-day have enjoyed sweet calmness of mind. The idea of never again seeing my native country, which was so painful to me last evening, could be contemplated in the morning without sorrow. It seems a privilege to suffer for Christ’s sake. It has long been my prayer that God would not suffer me to take pleasure in anything but his service. Trust he is teaching me to look to him alone for happiness. Am now so situated that, if I do not enjoy his presence, I shall be miserable indeed. My earthly sources of comfort are very limited. O how valuable do the privileges of a Christian land appear ! With all the descriptions I have read from missionaries, I had formed but a faint idea of the contrast. How degraded a being is man without the light of the Gospel !”

“ 24. Have found much enjoyment in prayer to-day. What a privilege is prayer ; without it, I should sink into despondency. It was always painful to me when God withdrew the light of his countenance, but here it is doubly so. The first night after my arrival in Millsburg was of all the nights in my life the most painful. I could truly say, “ Horror hath taken hold upon me.” The Lord seemed to hide his face. The probability that I should never again see my native land was exceedingly distressing. Not a ray of light seemed to illuminate the future. Though I could not gain that access to God which was desirable, yet my only resort was prayer. And I found that, ‘ though

weeping may endure for a night, yet joy cometh in the morning.' The Lord was pleased to remove the cloud and give me a sweet calmness of soul. Trust the trial though severe has been profitable."

We cannot wonder at the acute mental suffering he endured at this time, if we take into consideration the condition of the country, the poverty of the emigrants who were making settlements on that coast, and the fatal effects of the climate, which had but just before been so manifest in their own habitation. The same fever which had swept away most of his predecessors, and forced the remainder to quit the field, he was now every day expecting. What wonder then that, amid the loneliness and gloom of that sad land, especially when bereft of the light of God's countenance, dark shadows should gather around his spirit! And how beautifully is the power of the gospel manifested which, under such circumstances, could fill the soul with joy and heavenly peace.

About this time he thus writes to his sister:

"How careful should we be of grieving the Holy Spirit when we enjoy his gracious influences. Our loss by so doing is incalculable; for without these influences we can make no progress in the divine life. And let us ever remember that the Spirit of God is a holy Spirit, that he views sin with a deep-settled and eternal abhorrence. We sometimes say that the Spirit is easily grieved away, as if a trifle would grieve him. No, it is not a trifle that grieves the Spirit. It is *sin*, that abominable thing which God hates, that causes him to depart. How earnestly then should we strive against every sin, and plead with God to cleanse us from all impurity;—that, our hearts being

made meet temples for the Holy Ghost, he may condescend to take up his abode with us. I hope you are pressing on to higher and higher attainments in piety. Keep the perfect pattern of the Saviour before your eyes, and constantly strive to imitate it. How much we all lose by setting our mark too low, and by exercising so little faith in the power and willingness of God to sanctify and cleanse our polluted souls."

In his journal he thus writes :

"Aug. 27. Feel the need of wisdom from on high to guide me in the path of duty. The people here are destitute of any schools for their children. It seems necessary that something should be done for them, but am in doubt whether I ought to engage in this business till I see how it will go with me. It is difficult here to determine the true medium between rashness and unhallowed timidity. So many of our predecessors have been accused of rashness, that it becomes us to move with caution. Yet, as souls are perishing about us, and as we may soon be so debilitated by disease as to be unable to benefit them, it seems necessary that we should work while the day lasts."

"Sept. 3. It is now a little more than three weeks since our arrival in this country. Our health in general has been very good. Expected by this time to have felt the effects of the climate much more sensibly than I have done. Am unable to take much exercise without great fatigue, but as yet have felt nearly as well as when in America. Desire to be thankful for the degree of religious enjoyment I have had for a few days past. Have felt some strong desires to be spared a few years to labor for Africa. Am desirous of becoming so acclimated as to be able

to go into the interior and visit the native tribes of this country. Little, very little has yet been done for their spiritual benefit. A dark cloud hangs over Africa, but the Lord can and will disperse it. The bright morning of millennial glory shall yet burst upon her. Long has this people been trodden down by the civilized nations of the earth. But Jehovah is the God of the oppressed. With equal eye he regards all the nations of men. Here then is our encouragement. In the strength of the Lord God would we go forward."

"7. To-day Mrs. Milne has been attacked with fever. May the Lord preserve her valuable life. Would he constantly sensible that I live in a land where disease and death lurk in every breeze. O that I may live with my loins girded about, and my lamp trimmed and burning. See enough to be done, but fear to do much till I get over the first attacks of fever, as a little extra exertion under present circumstances may be attended with fatal consequences."

"19. Have just returned from following the remains of our beloved sister Milne to the grave. Last evening at half past seven she departed from this vale of tears, to wing her way we trust to the realms of glory. By her death we have sustained a great loss. Dear brother M. is much cast down. The Lord has taken from him a most valuable companion. May he support and strengthen him in this hour of trial. At the grave of our departed sister we sang the hymn commencing,

' Why do we mourn departing friends.'

I felt calm and peaceful ; felt to rejoice that God had brought me to this land. Was in some measure melted at the glorious prospect before me, and my own

unworthiness of the blessings which I trust are in store for me. May sister Milne's death serve to quicken my pace in the divine life."

Under the same date he thus writes to his parents :
" Sister Milne is no more. She died yesterday after an illness of nine days. She was an excellent woman, pious, amiable, and devoted to the cause. It seemed exceedingly desirable to us that she should be spared ; but we would cheerfully submit to the will of God. She seemed always pleased with her decision to come to this country, and never expressed any regret for having left home and friends for the sake of Christ. No doubt she now rejoices in having had an opportunity to give this proof of her attachment to the Saviour.

It is now about five weeks since we arrived in this country, and four weeks since we came to Millsburg. This is a small town of about 150 inhabitants. Here is a Baptist church of a dozen members, where brother M. or myself usually preach on the Sabbath. Have just commenced a Sabbath school. But few of the children can read. I feel more and more desirous of the welfare of Africa, and bless God that he has brought me hither. Pray for me, dear parents, that God may make me eminently useful here. You know that in all ages of the world he has employed weak instruments in accomplishing his glorious purposes of grace. Let this encourage you to ask great blessings at the hand of God. The greatest blessing which you, or any of my Christian friends can confer on me, is an interest in your prayers. When Saturday evening comes I think with much satisfaction, Now the brethren and sisters are met for prayer at my father's house, and they will not forget me in their petitions.

True I have no right to expect it on my own account, but for the cause in which I am engaged. Tell them to remember when they retire for prayer, that one of their number is endeavoring to hold up the torch of truth in the benighted land of Africa.

I suppose you would like to know something about the appearance of the country here. Everything looks different from our own land. The face of nature, the houses, and the climate are all unlike anything I have ever before seen. At some future time, if spared, I may give you a more particular description. As it is now the rainy season, I have not been able to go but a short distance out of this village. This however is considered the best season of the year for new comers. It is the coolest season. The glass ranges from 74 to 82 degrees. My food consists principally of rice, sweet potatoes and a root called cassada, which grows to one or two feet long, and two or three inches thick. This is much eaten here, and is a good substitute for bread. I feel as well, most of the time, as I did in America. Should I live to become acclimated, I see a broad field of usefulness before me."

The Bassa tribe having been chosen as the field of their missionary efforts, Mr. C. commenced studying that language at as early a period as possible. This tribe was not only important in itself, but their frequent intercourse with a large and interesting tribe back of them, to thousands of whom the Bassa language was familiar, made a knowledge of their language very desirable as the means of extending the gospel far into the interior.

As this tribe had no written language, the first object of the missionaries was to acquire familiarity with its elementary sounds, and with the different intona-

tions by which, in that barren language, the same sounds were made to express different ideas. In doing this, having no able instructors, nor helps of any kind save the native voice, their progress was of course slow, and attended with discouragements known only to such as have attempted to reduce a barbarous tongue to writing.

The following extracts from his journal show some of his trials relative to the language.

“Sept. 29. To-day have commenced studying the Bassa language. Expect it will take a long time to form an acquaintance with it, for want of facilities. But the Lord can give me patience and perseverance to overcome all difficulties, and to him I look for all necessary qualifications. May he prosper my way before me. Surely I am infinitely safer in his hands than if left to my own disposal. All I have to do is to commit myself and all my concerns unreservedly to him. May I never grieve his Holy Spirit by casting away this confidence.”

“Oct. 1. About a dozen of the colonists came to our house to learn to read. Feel it a privilege to be permitted to instruct them. While we are doing this we communicate religious truth. May the Lord bless these humble efforts to do good. How much have these persons suffered who have been kept as slaves and deprived of instruction. Trust the time is not far distant when the yoke of the oppressor shall be broken.”

“3. The Lord has spared me through another week. Still studying the Bassa language. Find it very difficult to get hold of the exact sounds; but, with the divine blessing, hope to overcome the difficulty. It seems very desirable to be able to converse freely in the language of the natives, that I may com-

municate to them the blessed truths of the gospel. Yet the Lord may see it to be more for his glory to remove me from earth soon; and what is his will I trust will be mine. Thus far he has granted me an unusual share of health, with almost constant peace of mind. I daily thank him for bringing me to this land."

On the 19th of Oct. he thus addresses his parents:

"Dear Parents, I am still in the land of the living, though in the midst of the dying. Three of the eleven who came out together have gone the way of all the earth. Two of brother S.'s family and sister Milne. Most if not all of us have been more or less affected with the fever. I had no regular attack till about a fortnight ago. On Tuesday morning I was seized with pain in the back and head, and great debility, but by a prompt course of medicine was so comfortable the next day as to be able to study some, and also to attend to a class who meet at our house three times a week for the purpose of learning to read. Found myself much exhausted when I got through. Retired early and had just begun to perspire freely when we had a little alarm.

There had been some expectation for several days that the natives of the Dey tribe, who live all around us, would make war upon the colony. Hearing that night the report of several guns, and then the horn, which is kept by one of the citizens to be blown in the night only on special occasions, such as an attack of the natives, and thinking that the natives might be upon us, and that the bloody scenes of Bassa Cove were again to be acted over here, I sprang from my bed, but was immediately seized with a chill of the fever. Endeavored to commit myself to the Lord and await the issue. We were soon relieved of our

suspense by hearing that the alarm was in consequence of one of our brethren having got lost in the woods. The person who blew the horn supposed that the fact of the man's being lost was generally known in the settlement, and blew the horn simply to guide him out. So you see that in view of the dangers of the climate and those from the natives, we have opportunity for the abundant exercise of faith.

I had scarcely recovered from my attack of fever when brother Milne was taken down. His mind was peaceful, and he had a desire to depart and be with Christ. For several days he seemed more comfortable, but last evening he had a return of the fever which continued all night and is still upon him. What the result will be I know not; but the Lord reigns, and blessed be his name. Brother M. and myself are his, and he knows best what to do with us. The idea of staying here on earth and laboring for the good of Africa is pleasant; and to depart and be with Christ is pleasant. Which ever way it may be decided, all is well. Come life or death, I will say, Bless the Lord, O my soul.

My dear brother has just been giving me directions respecting the disposal of his things after he has gone. Should he be taken away I shall feel it my duty to make arrangements so that the Board may recover as many of our things as they can in case I too should be called away. I wish if possible to leave all in the hands of a responsible person, but it is very difficult to do such business in a country like this, where so few persons can be trusted.

You will perhaps ask if I am not by this time sorry I came to Africa. I can truly say, *No*. Every day I bless God for bringing me hither. My chief trouble is that I am so unlike what I should be. You can-

not imagine the degraded state of the natives. They are real beggars, and seem to care but little about anything but a supply of their present wants, which are very simple. Before brother M. was taken sick I was teaching one of king Boatswain's subjects to read, and trying to get a little knowledge of his language. A few days ago while endeavoring to teach him a little about God and his obligations to him, he said, 'You do me good, and I carry good news for you to king Boatswain's country.' This he repeated several times. One unacquainted with the natives might suppose that he referred to religious instruction. But no. His mind was too grovelling for that. He soon let me know his meaning by saying, 'You give me some cloth, I speak a good word for you to king Boatswain.' "

By the same opportunity he sent the following communication to the Board.

" Millsburg, Oct. 28. 1835.

We commenced some weeks since the study of the Bassa language. Employ a young colonist about seventeen years of age, who, coming out here when a child, and having constant intercourse with the natives, is able to converse fluently in two different languages, the Dey and Bassa. The Bassa language being very extensively spoken, we have commenced with that. Owing to sickness in the family, have not done much as yet. The young man who teaches us is a cripple, son of one of the sisters in the Baptist church. As a compensation for his services we board him and are endeavoring to prepare him for a school teacher. May the Lord convert his soul and make him eminently useful. I feel very desirous of seeing a Baptist missionary establishment in this place, where, as from

a radiating centre, light shall be diffused far and wide ; some comparatively healthy location which may prove a rallying point for the acclimation of new missionaries, and where facilities may be at hand for acquiring a knowledge of the native tongues. Such an establishment I trust will exist sooner or later. Whether we shall live to see it is altogether uncertain. As the noxious vapors which produce so deleterious effects on unacclimated persons, do not seem to rise very high in a condensed form, I think a house, erected on some one of the elevated spots not far from us, would be comparatively safe for new comers.

In learning the Bassa, we give out an English word to our teacher, who gives us the Bassa word. After endeavoring to imitate his pronunciation as nearly as possible, we endeavor to write it down, employing such a combination of letters as will most nearly give the sound. Find it no small matter to imitate the uncouth sounds of the native tongue. But He, who endowed his disciples in ancient times with the gift of tongues, can enable us to acquire all the languages necessary for the propagation of the gospel here. If not permitted to live long enough to acquire a knowledge of the language ourselves, we hope to be able to leave something which may help others to acquire it. The gospel must and will be preached to the natives of this country in their own tongue. If we are permitted to do anything towards accomplishing this object, we shall consider ourselves highly honored of God."

Under the same date he thus writes to the Rev. N. M.

"Often have I thought of your dear family and the friends in W. since I left America. It is now two

months and a half since we arrived on the shores of Africa, and I am yet alive. Never had I so much occasion for the exercise of strong faith, and I find the Lord faithful to his promise, 'As thy day is so shall thy strength be.' It is good for us to be compelled to look to the Lord alone for help. I bless the Lord daily that he ever put it into my heart to come to Africa, and that he has brought me hither. When I think of the wrongs which the inhabitants of this country have suffered from the whites, I feel a degree of sympathy for them which I feel for no other people. Their ignorance and degradation cannot be realized by one who has never seen them. As they come around our dwelling, jabbering in their native tongue, I long to be able to communicate to them the words of eternal life. I sometimes feel an ardent desire to be spared that I may labor for the good of Africa; but at other times, in view of the hardships which must be experienced in introducing the gospel among the natives of this country, like a slothful servant, I am almost ready to ask for a dismissal from service that I may go and enjoy the rest above. But I dare not trust my own heart in this thing, and so prefer to leave it wholly with God.

You probably wish to know the state of the colony. For the most part the people here are very poor. By far too large a number have depended for their support upon trading with the natives. This is at best but a precarious mode of obtaining a subsistence, and at this time, owing to the wars among the tribes, very little can be done in this way. Others are turning their attention to agriculture, which, from the fertility of the soil, offers much encouragement. But as they have no cattle nor any means to purchase them, their land is cultivated at great disadvantage. A

good farmer, well acclimated, with a stock of farming utensils and a few working cattle, might in a few years place himself in very easy circumstances. Very few of the adults here can read. Their children will be instructed to some extent, though their advantages are small on account of the limited number of competent teachers. As to the morals of the colony, they are perhaps as good as could be expected for the class of persons who compose it. It should ever be borne in mind that this colony was not settled by persons like our forefathers, men of enlightened and comprehensive views, with minds in many cases highly cultivated, and with characters decidedly religious. But they are persons whose opportunities for mental and moral improvement have been very few. The state of religion in the colony at large is rather low. On the ninth inst. a Baptist association was formed, consisting of the church at Bassa Cove, the second church at Monrovia, the church at Caldwell and at Millsburg, four in number. Owing to ill health I was unable to attend, but understood that the meeting was very interesting, and that there was the appearance of genuine awakening among a number present."

As Mr. Crocker had some knowledge of medicine, in addition to his other labors he was very often called to prescribe for the sick in the colony, and always made it a point to ascertain the spiritual state of his patients, that, while endeavoring to heal the body, he might lead the soul to the great physician. His spirit was often stirred within him at the conduct of the professed disciples of the Saviour in the colony. With all patience and Christian humility, he boldly rebuked their sins, and earnestly labored to bring them as penitents before a throne of grace. Dissensions in

the church, and a want of meekness among Christian brethren, he invariably reproved, but with so much grace and genuine kindness, that he gained the affection of the people, and was prized among them as a light in a dark place. In their difficulties, sickness, and want, they came and always found in him the same disinterested friend. This they perhaps appreciated in some measure, as they knew he had come out not for their sakes, but for the benighted tribes in their midst. To him all souls were precious, and he was ever ready to labor in season or out of season for the salvation of any. The following extract from a letter to his brother, shows his feelings in reference to the salvation of the loved at home.

“ Millsburg, Oct. 31, 1835.

Dear Brother,—When I last wrote you, I felt somewhat apprehensive that I might never address you again. But, through the merciful providence of God, we still live. Am very anxious to hear from you, and O that I might know that you have given your heart to God, and are heartily engaged in his service! Then should I have the sweet satisfaction of believing that—one of us on this side of the Atlantic, and the other on the opposite side, engaged in the same glorious work—we should ultimately meet in the realms of bliss, no more to part.

Oh, S., what is there in this world worth a thought, compared with eternal glory? What is there of any value, compared with the favor of God? Suffer not, I entreat you, the false charms of earth to cheat you of a blissful immortality. There is a prize of eternal glory presented to your view in the gospel. Will you lose it to gain a few earthly baubles? Will you for a few short-lived pleasures pursue a course which

will cause you to lie down in everlasting sorrow? Will you, by neglecting to serve God, pour contempt on the Being who gave you existence, and who still gives you all things richly to enjoy? Will you any longer treat with lightness that blessed Saviour who freely poured out his blood that you might have the offer of salvation? No, my brother. Leave this dangerous trifling to others; but, as for yourself, resolve in the strength of the Lord that you will devote the remainder of your days to his blessed service. Act worthy your character of an immortal being. We are now separated by the broad Atlantic, but, should we at last arrive safe on heaven's side of the impassable gulf, our separation here will be of but small moment.

You are now probably engaging with much interest in the business of this world, and perhaps think you have no time to attend to the subject of religion. But, whatever may be the press of business, the period is fast approaching when you will be obliged to find time to die. Yes, in eternity no hurry of business will excuse you from attending at the judgment seat, and there giving a most minute account of the manner in which you have spent your day of probation. O, my brother, if you suffer the scenes of earth so to beguile away your hours that death shall find you unprepared, you will make your bed in sorrow, and have a whole eternity in which to bewail your misspent day of probation! I would fain indulge the pleasing hope that, having been convinced of the folly of taking this world for your portion, you are seeking durable riches and righteousness. How rejoiced should I be, could you write me that this were the case."

Under the same date he wrote as follows to his sister :

“It is pleasing to me to be able in this foreign land to address to you a few lines. I think of you much and anticipate with delight the day when we shall meet in heaven.

“O glorious hour ! O blest abode !

We shall be near and like our God.”

Heretofore when I have been from home, I have been accustomed to look forwards a few weeks expecting to visit the house where I was born, to see your faces and hold sweet intercourse with you. But now it is different. Instead of meeting you in our father's house below, I anticipate with joy the day when I shall meet you in our Father's house above. What we may be called to pass through, prior to this, we know not, but we shall meet in God's time, which is the best time. How pleasing will it then be to look back on all the way by which the Lord has led us. We shall then see that he has led us by a right way. Yes, then, Elizabeth, you will praise him for all the suffering you ever had. You will then see that what we considered the greatest evil, was in reality the greatest blessing that could come upon you. Every thing which tends to wean us from the world, and to purify our hearts should be hailed with joy. But the things which tend to produce these results are in general painful to the flesh. Prosperity has not a tendency to wean us from the world, nor to soften our hearts. ‘Whom the Lord loveth, he chasteneth.’ Here we are in a state of discipline, and need much purifying to prepare us for the realms of bliss. The Lord will not send upon us one affliction more than is necessary to accomplish his object. I can truly say, I

bless God that he has given me strength to come hither. Not that I have lost my affection for friends or home. No, my attachment to them is stronger than ever. Nor can I say that I think of my separation from them and the glorious privileges of my native land without pain. But still I have consolations to make up for the loss. Though separated from them, I am not separated from Him who is dearer than all earthly friends. The Lord is teaching me to look to him and him alone for happiness,—a lesson which, could we learn it in no other way, would be well worth a voyage across the Atlantic. My health at present is very good. The rains are gradually going off. How the dry season will suit me I cannot tell. But why do I say *suit me*? Whatever shall please the Lord, I trust will please me, be it life or death.”

CHAPTER IX.

Notes on Liberia—Some hopeful conversions among the colonists—Visit to Bassa Cove—Visit to Sante Will and king Gray—Commences a syllabic alphabet of the Bassa language.

As the different settlements in the colony are frequently referred to in the journal of Mr. C., we copy from the Baptist Missionary Magazine for March, 1843, the following notes on Liberia, for most of which the writer acknowledges himself indebted to Mr. Crocker, who was then on a visit to America.

“ The territory of Liberia, from St. Paul’s river on

the north-west to Cavalry river on the south-east, is about 300 miles long and from 10 to 40 miles broad. The northerly portion, including Marshall, is called Monrovia, and is under the jurisdiction of the American Colonization Society. Bassa Cove colony, including Edina and Bassa Cove, is under the patronage of the New York and Pennsylvania Colonization Societies. The colony at Senou or Greenville was settled by the Mississippi Colonization Society, and the Maryland colony at Cape Palmas, seventy or eighty miles eastwardly from Senou, was founded by the Maryland Colonization Society.

The principal town in Monrovia colony is Monrovia, so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is situated on the left bank of the Mesurado river, near its mouth, on high ground, which, as it extends towards the sea, rises into a lofty promontory. Monrovia has 'a considerable coasting trade by means of small vessels built and owned by its own citizens, and its harbor is seldom clear of foreign vessels.'

Northerly from Monrovia at a distance of five miles, is New Georgia, on the Stockton Creek, the inhabitants of which, about 300, are re-captured natives belonging to the Congo and Ebo tribes. The town is flat and level, the soil fertile, and the general appearance of things as creditable for neatness and industry, as in any of the towns in the colony. A Baptist church is organized here, containing in 1842 about seventy members.

Caldwell, named from Elias B. Caldwell, one of the earliest and most ardent friends and first secretary of the American Colonization Society, is on St. Paul's river, eight miles from Monrovia. It once contained six or seven hundred inhabitants, but has greatly di-

minished in population owing to its unhealthiness and other causes.

Millsburg, on the same river, is twelve miles above Caldwell, and is considered a comparatively healthy place. It is called Millsburg in memory of the estimable Samuel J. Mills, one of the most efficient agents in the establishment of the colony. It is an agricultural village, with a fine soil; and, were there a spirit of industry in the people, with good implements of husbandry and working cattle, every thing essential to convenience and comfort might be procured there. There is a Baptist church in this place of thirty or forty members, as also at Caldwell, supplied with preaching in part from Monrovia. The Baptist church at Monrovia numbers about 100 members. Rev. Hilary Teage, pastor.

As you proceed down the coast from Monrovia about thirty-five miles, you come to the town of Marshall, so named in honor of the late Chief Justice Marshall. It is a small agricultural village near the mouth of Junk river, on its right bank. The soil is not particularly good, but at certain periods of the year the inhabitants can procure fish, and especially oysters, in abundance, so that with a little industry, they might live comfortably. There are a few members of Baptist churches here, who enjoy the preaching of the gospel occasionally, and with the help of brethren from Monrovia, who reside here much of the time for the purpose of trading with the natives, maintain stated prayer-meetings and a Sabbath school.

About seventy miles south-east from Monrovia in lat. 6° N. and long. 11° West, is Edina, a pleasant village of three or four hundred inhabitants, having the ocean on its south-west, and on the east, a broad expanse of water formed by the union of the St.

John's, Mechlin, or Benson rivers. The inhabitants, besides attending to agriculture, trade in palm-oil and camwood.

On the opposite side of the broad basin, formed by the union of the St. John's and Benson rivers, stands Bassa Cove, containing about 300 inhabitants. The town has been built on its present site about seven years, but has suffered much from wars with the natives. The Baptist church numbers from thirty to forty members. The church at Edina has about twenty.

Senou, on the right bank of the Senou river, and four miles from its mouth, is of recent establishment, but has an excellent harbor, with a vast tract of productive country inland. It is about seventy miles distant from Edina.

The entire population of the colonies including Cape Palmas, is 5000, of whom about 3500 are colored emigrants from this country, and the remainder natives of Africa who have come into the colonies to learn 'Merica fash.'

During the fall of this year, 1835, there seemed to be a waking up in several of the churches in the colony, and a few souls were hopefully converted at Edina. This was quite cheering to the heart of Mr. C., as appears from the following extracts.

"Nov. 16. Was quite refreshed to-day in hearing our house-keeper relate her Christian experience. Trust the Lord has truly adopted her into his family. The feelings of these colored people are very ardent. This, combined with their extreme ignorance, leads them into some excesses, but I believe the Lord has some among them with whom he delights to dwell. God looketh not on the outward appearance but on

the heart. I can truly say that a devoted Christian wins my affections whether he be black or white.

Have had much comfort in the things of religion for some time past. The Lord has turned my captivity and enabled me to look to him with confidence. His promises are sure, and I believe he has enabled me to lay hold upon them. Have seen more of the sovereignty of God in the communications of his grace of late than I have been accustomed to see. He has given me to see that his will is best, and to desire that it might be accomplished in me. His kindness to me lays me under an immense weight of obligation to serve him.

It is a source of consolation to me that God gave me grace to come out to this country, when the prospect of my remaining for any considerable time was so dark. Thus far, the circumstances in which I have been placed have been far more pleasant, and my prospects of future usefulness far more cheering than I expected. May the Lord prepare us for any reverse of these."

"Dec. 22. Yesterday heard a man relate the dealings of God with his soul. He seems to have been the subject of deep conviction, and is now I trust a converted man. Conversed with one of the Dey people to-day. Endeavored to make him understand the object of our coming here, and to give him some ideas of God and of a future state of existence. Told him I had left my father and mother in America, and hoped to meet them in heaven after death. He seemed much struck with the thought. He seemed much surprised when I told him that God could see all that was passing in his heart, and that he understood his language as well as ours. He looked solemn while I was conversing, said, 'That be true palaver,' and ex-

pressed a strong desire to live with me. I think him the most interesting native I have seen."

"Jan. 6, 1836. Having been for a long time desirous of visiting Bassa Cove, on the 20th of last month brother Milne and myself came down to Monrovia for the purpose of procuring a passage to this place. After waiting a day or two, we found an opportunity in Mr. Teage's vessel, a boat of seven tons burthen. I hesitated a little about starting, as I had a slight attack of fever the day before it sailed, and slept but little during the night. But, feeling that it was the Lord's work in which I was engaged, and that he was able to preserve me, I thought it would look like distrusting God, to refuse to go for fear of future consequences. We expected to be only one night on the water; but on account of head winds did not reach Bassa Cove until the afternoon of the third day. The sun was very trying. I was sea-sick, feverish and restless. Owing to the roughness of the sea, could not go on shore till the next day. This was a very tedious night. My fever was very high, and I had no rest. The next morning we went on shore, and were kindly received. After resting a short time and partaking of some slight refreshments, walked between one and two miles to Benson's river. On the way was obliged through exhaustion to lie down in the path. At Benson's river took a canoe and went over to Edina. This is evidently a comparatively healthy location, having the broad ocean on the west and the river on the east. For a small consideration we have purchased of the natives a tract of land between Edina and Bob Gray's town, containing about one hundred acres. On this tract is a hill which we intend for a missionary establishment. Am employing the native Bassas to clear the land for the erection of a school-house."

In the early part of 1836, brethren Crocker and Milne visited Sante Will, a Bassa chief who resided about twenty miles from Edina, for the purpose of obtaining permission to open a school among his people. Of this visit Mr. C. gives the following description.

"Edina, Feb. 8, 1836. Last week on Wednesday, brother Milne and myself, with brother Harris a member of a Baptist church, went up to Mechlin's river about twenty miles, to Sante Will's town. We started about noon, but, owing to the shallowness of the river, our progress was impeded by trees and logs fallen into the water. The wide-spreading branches of the trees, almost embracing each other across the narrow river, rendered it extremely dark after sunset. Finding that we could proceed no further in our canoe, about an hour after sun-down we landed about two miles from Sante Will's place. A party of natives who were going to his town, coming along at this time with a brand of fire, guided us in a narrow, crooked foot-path, through woods and high bushes, to the place of our destination. We were hospitably received. A dish of rice, fish and cassada, cooked after the native fashion, was soon furnished us. In the morning we stated our object, that we contemplated establishing a native school at Edina, and wished to know whether Sante Will felt disposed to send any children. He told us that he was not king of that part of the country, but was merely governor under king Will Gray; and that king Gray was then at a town about two miles distant, attending the burial services of a relative. This was very providential. We, therefore, concluded to go with him and lay the matter before king Gray, as nothing could be done without his consent.

As soon as the king ascertained what we came for, we were furnished with an opportunity of making a formal statement of our object. Under a thatched roof open on all sides (a place occupied by his blacksmith) we assembled. A mat was spread on the ground for us to sit on, and around us sat the king, some chiefs, and about twenty subjects. Brother Harris being a trader among the natives, and accustomed to converse with them, was our spokesman. The substance of his remarks was, That God, seeing their benighted condition, had sent us to instruct them; that God lived in our hearts, and we dared not disobey him; that we came to do them good, not to promote our selfish interest; that we wanted them to 'sabby [know] book, all the same as Merica people.' He stated to them that they had now no sense, because they could not understand books; that they could not build vessels nor framed houses, nor do many other things done by Americans; that they could not 'sabby God's palaver,' etc. He then proposed to them that their head men should send their children, some one, some two, others three or four, according to their several ability. He said we did not expect them to pay us for instructing their children, but all we should require would be that they should send us a sufficient supply of rice every moon for each boy.

After listening attentively to what was said, the king with his head men went out to confer on the subject. When they returned, the king, in a manner truly affecting, spoke of their own ignorance, and the evils to which it subjected them, not leaving out their incapacity to understand God's palaver, that is, his communications of divine truth. He said his heart willed to comply with our request. He however

wished to consult some chiefs in other towns at a distance, so that there might be unanimity throughout his dominions on the subject. They also agreed to send a dozen or twenty men to build a native school-house as soon as they got through cutting their farms, etc. Having spent two nights we returned, not however till I had had another attack of fever, occasioned by my exposure, particularly to the sun."

"16. Last week, while looking at the Cherokee alphabet, it occurred to me that an alphabet on similar principles might be constructed for the Bassa language. I immediately set about making one, and have been highly prospered of God; so that we have a syllabic alphabet by which I believe we can spell all the words in the language. I believe the same principles may be applied to other native languages, and hope that much good may come to Africa from it."

"29. Feel somewhat anxious in regard to the course we ought to pursue, whether we should establish a school here, or in the interior. Have had no communication from home since we left, and are therefore somewhat embarrassed in our operations. We hope soon to go into the interior again, and see what may be done. The natives are now so busy with their farms, that we can do but little with them for the present. We must wait till they get through their work, as their towns are now deserted in the day-time."

CHAPTER X.

Sketch of the Bassa tribe—Preparations for a meeting-house at Bassa Cove—Letter to the Board—Second visit to Sante Will's place—Some incidents among the natives.

THE following sketch of the Bassa tribe was written by Mr. Crocker, during his visit to this country, after a residence of several years among them.

The Bassa country—Agriculture—Social economy.

“The territory of the Bassa people extends from Junk river to the river Cestres, about ninety miles on the coast; and, from all the information I have been able to gain, I think they occupy most of the country between these points for about seventy miles back from the sea. Their number was estimated by Mr. Ashman at 125,000. As this would give about twenty to a square mile, it probably is not far from the truth. The language of this tribe seems to be understood pretty extensively, even by those among them who speak another language.

The Bassas seem to be as ignorant and degraded as any other tribe on the western coast. They are a timid, indolent and unambitious people. Not having had any written language, they have no knowledge of the arts and sciences, and seem to have gone on for ages in the same track, following implicitly the customs of their ancestors. They seem indeed to regard any innovation almost as a crime. Their man-

ners are simple and their wants few. They depend upon the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. As there is no individual property in land, each person selects some spot which, by not having been cultivated for several years, has grown up to trees and bushes. These, with the aid of his wife or wives, he cuts down in the dry season, and, after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. The farm having been burned, almost all the rest of the work devolves upon the women. The time occupied by the men in farming is not far from three months. The remainder of the year is spent chiefly in idleness. Some however are more industrious than others, and employ a portion of their leisure time in making canoes, paddles, rice mortars, etc. Some are employed by the colonists to bring camwood from the interior, and others are hired to work on their farms.

Though they are generally averse to labor, and always call their farming season a time of trouble, yet for the sake of reward they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard. Indeed there is but very little encouragement for a common individual to lay up wealth. The moment one gets a little more than his neighbors, he is the object of envy, and subject to heavy exactions from the head man of the town. If he is known to have anything valuable, the head man will frequently ask it as a present. If he refuses he is liable to be brought into a difficulty which will cost him twice as much as the article desired. Besides, the sensuality of the natives is frequently bringing them into difficulties with their neighbors, or with the

head man, who has often twenty or thirty wives of all ages. In such cases the damage sustained is always estimated very much according to the pecuniary resources of the offender. Sometimes, when the criminal has nothing to pay, nor any friends to redeem him, he is sold as a slave.

Houses of the natives—Domestic habits—Amusements.

The people of this tribe live in small villages, containing from twenty to two hundred houses. Each man, with the exception of the head man, builds his own house. These houses are of various sizes, from six or eight feet square, to twenty feet long and a dozen wide. The usual size is not far from eight feet square. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, which, when well put on, effectually sheds the rain. This roof projects two or more feet beyond the sides of the house, and generally comes down to within four or five feet from the ground. By this means the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed. This is formed of a mat, resting on a kind of framework, which is raised from the ground about eighteen inches; or frequently it is made of earth elevated above the rest of the floor about six inches, and covered with a mat. A portion of the floor or ground is left for a fire. The natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

An inventory of the domestic utensils of the natives would illustrate the adage,

‘ Man wants but little here below.’

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes, not always, a wooden spoon for eating, comprise all that many a native family owns of these articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces, without the aid of needles or scissors, forms the robe of their most respectable females. The cloth is, by females of the Bassa tribe, wrapped round the body so as to lap in front; the width of the cloth, which is usually from three quarters to a yard, forming the length of the garment. The men use generally about a yard of cloth, put on as best comports with their sense of decency. Some of the tribes on the coast differ from these in their mode of wearing cloths. The Grebo men, at Cape Palmas, dress like the Bassa women, and their women like the Bassa men.

The food of the natives is usually simple, consisting of rice, cassada, palm oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs, monkeys, snakes, frogs, and almost every kind of fish that can be procured.

Their principal amusement is dancing to the sound of a drum, accompanying their instrument with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. Upon almost every occasion of joy however trivial, the drum and song of the dancers are heard. But at the burial of a head man, great preparations are made; natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast!

Religious notions—Ideas of futurity.

The Bassas seem to have no system of religion ; indeed their ideas are so vague on this subject, that it is exceedingly difficult to ascertain what they really are. They are however much under the power of superstition. Their belief in witchcraft is amusing. Their grigri* men are generally from some distance, or of another tribe, being shrewd men and capable of performing some juggling tricks, are viewed with a kind of awe, and impose most astonishingly upon their credulity. They live in much dread of being poisoned, and, as they seem generally to connect this poisoning with witchcraft, they wear on their bodies something furnished by their grigri men to guard them against that and other evils. They profess to believe that their grigris will protect them from bullets, but rarely put themselves in a situation to test their virtue.

In regard to futurity they manifest astonishing blindness and ignorance. Indeed such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. Yet they have some vague notions of existence beyond the grave, and frequently carry food and throw it upon the grave of a deceased relative, years after his death. Some believe that the person who dies comes back an infant. It is the province of the grigri man to say who it is that has thus come back. The child is then called by the name of this person."

It will be recollected that the village of Bassa Cove was destroyed by an assault of the natives just before

* Pronounced greegree.

the arrival of our missionaries. The small Baptist church in this place were found, on the removal of our missionaries to Edina, without a pastor or house of public worship. Mr. C. kindly offered to supply them with preaching, and from Sabbath to Sabbath he or his companion met with them and conducted their services under the shade of large trees. The rainy season being now fast approaching, and Mr. Buchanan, agent of the colony, having proffered them some aid in erecting a house, it was judged advisable that Mr. C. should proceed to Monrovia for the purpose of expediting the requisite preparations to build one. Accordingly in company with Dr. Skinner, governor of the colony, and a Krooman to carry their baggage, Mr. C. left Edina on the 19th of March for Monrovia. The following account taken from his journal will give us some idea of the mode of travelling in Africa.

“We left home about midnight in order to avoid the heat of the sun, and also to take advantage of the low tide, as we were to walk along the sea shore. Soon after we started it rained quite hard; but as there was no shelter to be found, we travelled on. At six o'clock in the morning we arrived at Little Bassa, a native town on the sea-coast, distant from Edina eighteen miles, where are a few American colonists with trading factories. Here we took breakfast, and, being somewhat recruited, proceeded by land about seven miles further, to one of the Junk rivers. In passing over these seven miles, Dr. Skinner and myself were carried on the backs of the natives about one third of a mile, over the most boggy place I ever saw. The native who carried me would sometimes sink so deep in black mud as to be hardly able to move. After we reached the river we took a canoe

and went down about fifteen miles, almost to its mouth. We then dragged the canoe about 200 yards into a pond. Having crossed the pond we next dragged the canoe across a still broader piece of land into the other Junk river, opposite the Junk settlement. It was now after dark, but, seeing a light in the settlement, we went over and were kindly received. Were quite exhausted when we reached this place, having come by land and water about forty miles."

The Junk settlement is just being commenced on a very pleasant location, near the mouth of the larger Junk river. Town lots have been laid out by Dr. Skinner, and some have been cleared up. The next day being Sabbath, we stopped and had public service. Just at night we started up the river again, in order to secure a passage to the head of the river the next day at a suitable time of tide; and, having ascended the river about twelve or fifteen miles, stopped at a native village, where they gave us refreshments and huts to sleep in. About three o'clock in the morning we resumed our course and went up the river about twenty-five miles. The effluvia from the mangrove swamps, lining the margin of the river, were very offensive. The last four or five miles of the river were of very difficult navigation. Logs and shallows made our progress very slow. About eleven o'clock in the forenoon we landed, and, leaving our canoe, walked, under the rays of a vertical sun, about four miles, till we arrived at the head of the Mesurado river. Having waded across this river, we soon arrived at a very pleasant native village, where we dined, and, having procured another canoe, went down the Mesurado river about twelve or fifteen miles to Monrovia, which we reached about an hour

after sun-set. In this crooked route we came about 100 miles. At Monrovia had a slight attack of fever; was however able to attend to my business, and to visit New Georgia, Caldwell and Millsburg. At the latter place spent the Sabbath. Found quite an encouraging state of things among the Baptist brethren here, and saw two candidates baptized.

Having made all necessary arrangements with workmen, and procured a vessel for bringing our plank, we started on Thursday eve to go over the bar at the mouth of the Mesurado, but the vessel got on shore.

Having vainly tried for a long time to get her off, Dr. Skinner and myself walked the beach about a mile and a half till we reached a Kroo village opposite Monrovia, where we procured a Krooman to take us over in his canoe, and arrived at Monrovia not far from ten o'clock, P. M. Were somewhat delayed the next morning, during which time the vessel, availing herself of the tide, had got over the bar. We procured a canoe and a couple of natives to take us down the river; but our canoe proved too light, and it was with great peril we reached the opposite shore and procured a heavier one. In this we went nearly to the mouth of the river; but the bar being too rough to be passed in a canoe, the natives took it and carried it over a point of land to the sea shore. The vessel was by this time under sail with nearly a head wind, about a mile from the beach. Dr. S. and myself got into the canoe, but, so rough was the sea, that, with all their skill, the Kroomen found it impossible to take us through the breaking surf. For a few moments we were at a stand, when the Kroomen proposed that we should try one at a time. There was no time to be lost. I jumped into the canoe, and, with waves continually breaking over me, succeeded in reaching

the vessel safe, though thoroughly drenched. Dr. S. was soon after brought on board in the same predicament as myself. On Saturday evening we arrived safe at Bassa Cove. Surely in view of my late journey I have reason to bless God with all my powers, for his preserving goodness."

The fatigue and exposure of this journey, together with that incident upon preparing the site for the proposed meeting-house, brought upon Mr. C. a violent fever which for a time deprived him of reason. Under date of April 18th, he thus writes :

"A week ago to-night I lay rolling and tossing under a burning fever, unconscious of what was going on about me. For a day or two I was partially deranged under the influence of a burning head-ache. But through the kindness of my heavenly Father am now much better. This was no doubt the result of too much exposure and fatigue. I may perhaps be blamed for exposing myself thus ; but we cannot get along here without doing so. We cannot have the conveniences of civilized countries. If we travel by land it must be on foot, either on the sea-coast or in the narrow crooked paths of the natives. If we travel inland by water it must be in canoes, allowing but little change in our position while travelling miles. If we go to sea from one port of the colony to another, it must be in small boats of from six to twenty tons, where we are liable to sleep out on the deck exposed to the cold damps, sometimes five or six nights in succession. I would not say this in the spirit of murmuring ; trust I feel no such disposition. I bless God that he has brought me here and permits me to suffer a little in his cause.

The weather here is for the most part of the time

agreeable to our feelings in the shade, as there is almost all day either a land or sea breeze. The land breeze blows till nine or ten o'clock, then there is a lull of an hour or two, after which the sea breeze is fresh till night. But constitutions accustomed to our northern winters must experience a change when placed where the glass is rarely below 76 deg. the year round. In the place where I am writing it is rarely below 90 in the middle of the day, though this is a kind of garret, and warmer than the lower part of the house.

As respects the meeting-house, we have selected what we believe a very eligible spot for its erection, and the workmen are going on, expecting to have it well covered before the rains fully set in. The Lord has seemed to smile upon the little church; six persons, including ourselves, have within a few weeks been added to its number; four by letter, two by baptism.

As yet we have said but little respecting a mission-house. We believe it necessary that a large, convenient house should be built to accommodate those missionaries who may hereafter come out here. Much, very much, in passing through the acclimation, depends upon the comforts and conveniences which the person can command. If ever a person needs to be comfortably situated, it is when passing through the African fever. So far as we have yet been able to discover, the spot of ground which we have purchased seems most eligible for this purpose. The ditches which have been commenced around it are not as yet completed, and time may possibly change our minds in regard to its healthiness. We are at present, and have been for several months, living in the house with a colored brother who has a wife and seven children

at home. The house has two rooms on the floor, and a garret divided into two apartments, one of which serves for our housekeeper, and the other is our bedroom, store-house, study, etc. We took this because we could get none that suited us better. Shall probably go back again into the country in a few days to see king Will Gray, and then determine something about the school.

The Board may wish to know what would be best to send out for our use. As it respects money, we are obliged to turn most of our specie into goods before we can purchase our provisions, or pay the natives for work. We have avoided speculation altogether. The articles which we use in trade are cloth, tobacco, crockery ware, iron pots, and small implements of husbandry. With these we buy, as the natives bring them along, rice, cassada, plantains, chickens, fish, etc. With these we pay them for work. The natives seem to know nothing about the value of specie, and will not take it. It is necessary for us to have a variety of articles to suit them, for sometimes they have what we need very much, but if we have not the article they want, they will frequently refuse to take anything else.

Respecting the coming out of other missionaries to this place, we feel ourselves justified in speaking encouragingly. We do not believe the climate to be so fatal as we once anticipated. The actual suffering from heat is ordinarily less, than from the heat of July and August in New England. Indeed, so far as my own feelings are concerned, when free from fever, I should prefer this climate to that of New England. It is true the change is great and attended with danger; but this danger is I think lessening, from the observation and experience of the settlers, in relation to the fever.

My health at present is not firm, and I am writing under some apprehension that the effort which I have felt it necessary to make, to write a few letters home, will induce another attack of the fever; yet I feel some confidence that God intends to spare me to do some good in this benighted land. If not, his will be done. Brother M.'s health of late has been good most of the time. He looks as well as when he started from America."

Soon after this, Mr. Crocker judged it expedient to remove his residence from Edina and locate himself for a season among the natives at Sante Will's town. The circumstances which led to this change, are thus given in his journal:

"May 7. Yesterday returned from an excursion in the country, where I spent nine days, endeavoring to ascertain what could be done relative to obtaining children for a school. On arriving at Sante Will's place, found quite an apparent coldness and indifference on the subject, owing probably to the fact that we required them to furnish their children with food; this being very scarce, rendered them unable to comply with our conditions. We could propose no more favorable terms for the present, as we were hardly able to procure food for ourselves. They also objected to having their children so near Bob Gray, who already had some of their number in custody. Finding them apparently suspicious of our motives, I took my black-board and commenced teaching the children the characters. As I went on, their confidence in our object seemed gradually to increase.

Finding that by being among them I should be likely to gain a knowledge of their language much sooner than I could possibly do at the colony, I at length

proposed the question to king Gray and Sante Will, whether it would be agreeable to them to have me come there and teach their children. They seemed pleased with the proposal, and I made arrangements to return next week, if the Lord will, and commence a school at Sante Will's place. May the Lord guide me by his holy Spirit in the way in which I should go.

While there, at the request of Sante Will, I wrote to Mr. W. requesting him to seek from Bob Gray the release of Sante Will's son. He did so, and I was there when the boy returned. They received him with the most extravagant demonstrations of joy. A great part of the succeeding night was spent in dancing and singing in a very tumultuous manner.

Saw Sante Will perform a long ceremony with his grigri in order to settle a difficulty between a man and his wife. The grigri consisted of a parcel of old skull bones, cow's horns, and a heterogeneous mass of dismal looking things. The ceremony consisted in talking over the grigri, tossing up two round pieces of what appeared to be black wood, convex on one side and concave on the other; washing himself from a bowl of water in which were some herbs; then, with a kind of green rush, sprinkling the men and women from the same bowl. This last act closed the ceremony. The men and women went off reconciled."

"13. Arrived yesterday at Sante Will's town. Have now come to dwell with the natives to see if I can acquire a knowledge of their language, and communicate to them religious and other instruction. My reception was with apparent cordiality, but from what I have seen of the native character, I have every reason to suppose that the object of the king is to get the loaves and fishes. There have been strong calls for dashes or presents. But whatever may be

the motive, I trust God has blessings in store for them. I believe he will appear in mercy to this benighted land. Feel the need of much wisdom from above, and of much grace to qualify me for the work in which I am engaged. My hope is in the Lord."

"14. Yesterday one of the natives who paddled our canoe had a palaver with another native which nearly cost his life. The circumstances were these. The tribe to which our native man belonged had some years ago killed in war the father of this native. When they met, the son was furious, demanding the life of our man, and the case was decided that he should die. The poor fellow came to brother H. who had employed him in his canoe, and in a beseeching manner said, You be my father, if you no speak for me, where shall I go? Brother H. and one or two other colonists went to plead with the head man on his account. At first he pretended to have nothing to do with it; but they assured him that, as the act was done in his town, he must bear the responsibility, and, having succeeded in convincing him that the act would be an injury to himself, he agreed that he should be redeemed. The fellow whose father had been killed insisted that it was not a money palaver, and that the man must die. When compelled to desist, he cried very heartily; his countenance at the same time presenting a horrid spectacle of bloodthirsty rage. My heart was moved with pity for him, and I felt a strong desire that he might become acquainted with that blessed gospel which teaches us to love our enemies. I trust the time is not far distant when the light of heaven shall chase away the darkness which now rests on this people."

"15. Sabbath. This day I am away from all civilized society, among those who know nothing of the

value of a Christian Sabbath. Have sat most of the day alone in my hut. The town is remarkably still, most of the people are at work on their farms, and those who remain do not indulge in their usual loud and boisterous laughing. Should I continue with them, I hope some time by the help of God, to induce them to refrain from work on the Sabbath. How delightful would it be to see these benighted pagans bowing down in adoration to the King of kings! The thunder which is now rolling over my head much heavier than is usual in New England, reminds me of the power of Him in whose service I am engaged. Just as I had finished the word *power* in the preceding sentence, there came a flash of vivid fire, accompanied by the most tremendous crash of thunder that I ever heard. O that a sacred awe, and a holy, filial fear of this Almighty Being may ever rest upon my mind! If ever I felt like a stranger and a pilgrim on earth it is now, without a Christian friend with whom to converse, and among savages whose language I do not understand. Yet the Lord gives me grace to feel contented and happy.

Went yesterday to Kobah or king Gray's town, about four miles distant, and returned this morning. The king received me very kindly, said he would send his son, a smart boy, to school, and let his men build me a school-house. Was quite unwell while there, owing probably to wetting my feet while going over, as I was obliged to walk much of the way in water. My sleep was much disturbed by the natives who, out of respect for me, came around the hut where I lodged, drumming, dancing and making an almost deafening noise. The more I see of the character of the natives, the more do I feel their need of the gospel of Christ.

A few days ago, a little boy, about eight years old, who was frequently following me about, jabbering in the native tongue, was carried off to be sold as a slave. I felt badly about it, though I did not know till some time after he was gone for what purpose he was carried away. The king, knowing that I was opposed to slavery, had no doubt designedly concealed it from me.

CHAPTER XI.

Residence among the natives—Interesting conversation—Their indifference towards the school—Description of his dwelling—His first letters from America—Letters home—The Grigri man.

MR. CROCKER'S former habits had done much towards preparing him for a life of hardships and privations ; but to learn to bear all, without the sympathy of one kindred heart, must have been a hard lesson. It was no doubt the possession of that strong faith in God, which gives substance to things hoped for, and evidence to things not seen, which rendered him in his lone and apparently comfortless situation, not only resigned but happy. He thus writes in his journal :

“ May 22. Lord's day. Am sitting in my native hut alone, with the rain pouring down upon my thatched roof. Yet I am contented, and rejoice that God has brought me hither. Have found much comfort in looking to him for aid in my work. Am reading Boardman's Life. Find that I can sympathize

with him much better than when at home. When Mrs. B. speaks of the bamboo house, any part of which can be cut through with a pair of scissors, I know what she means, for I live in such a one myself. My mat door, which is rolled up during the day, is let down at night, and I sleep without apprehension, though amid a savage people, and without arms. The Lord is my keeper, let him do with me as seemeth him good.

Asked one of the natives to-day what he supposed the Lord made him for. He said he sent him here to work, and when he was tired would take him to himself; that he would afterwards come back and be literally born again. Being told what was the real design of God in placing him here, he stated that what he had first given as his belief was rather the belief of his countrymen; but that he himself, who could talk English, knew better. He said 'God's son was a great man, that he came down to earth, got trusted a great deal, and did not pay.' He was probably in his estimation a great rogue. It is said they consider the man who is most skilful in cheating, stealing, etc. as the greatest man. How deplorable is the darkness which rests on the minds of this people!"

"29. Another Sabbath has beamed upon me, but I hear not the sound of the 'church going bell,' I see no multitude flocking to the sanctuary of the Most High, to worship in his holy presence. All, all around is darkness and spiritual desolation.

This morning several guns were fired, the drum beat, the women danced and sung in their native fashion, making a loud noise. On inquiring the cause, learned that a child had been born to-day. I feel very contented considering my situation. It may be

a stupid insensibility, but I trust it is of the Lord. Find many things to exercise my patience, but the hope that I am preparing the way for the introduction of the gospel among these darkened minds cheers my heart. I long to have them enjoy the benefit of a written language. Hope I shall be able to contribute something towards the accomplishment of this object. When I think of their conduct, I endeavor to consider the small degree of light with which they have been favored, compared with that enjoyed by the Christian world. On their benighted souls the gospel has never shone. Never have they heard the soul-sanctifying truth, that God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but should have everlasting life.

In regard to the contemplated school in this region, I find a great degree of apathy among the head men. They say, Yes, the school palaver be true palaver, and make fair promises, but do not appear hearty in the thing. In fact they know nothing about the value of a school, and therefore, cannot prize it. The experiment will have to be made upon a small scale, in order to show them its worth. I am now teaching three or four boys belonging to Sante Will's town. If we could take the children and support them, we probably could have plenty. I feel more and more the importance of acquiring a knowledge of the native tongue in order to do them much good. Could I speak their language, I think I could induce them to make some sacrifices for the sake of having their children instructed; this therefore at present must be my main object. Trust I am making some slow progress."

The following extract is from a letter to Rev. E. C.

“Hitherto I have been favored with Christian society and Christian institutions. Now I am surrounded by those who never heard of Christ. I live in a native hut about 6 feet by 8, made of bamboo slit up and braided, and covered with thatch. On one side the ground is raised up eight or ten inches and beaten down hard for a bed. This is about two and a half feet wide, and is covered with two thin mats,—rather a hard bed, but time will accustom me to it. In the middle of the floor we make our fire when we need one, letting the smoke find its way out as it can. My food, which consists of rice, fowls, fish and cassada, is cooked by natives after the native fashion. A person directly from Newton would hardly be prepared to be introduced at once into this situation. But by coming across the Atlantic, and by a residence of some time in the colony, I have passed through a discipline which has in some measure prepared me for it.

A missionary needs to have strong confidence in God. When he looks at the work to be accomplished, and then at himself, he feels weak indeed; at least such have been my feelings. But the thought that the cause is God’s, has silenced my doubts, and quieted my fears. It is a satisfaction to think, that however little brother M. and myself may have done by actual labor, our being spared thus far will have a very favorable impression in regard to missions to this country. When we came out, judging from what had actually taken place, there was but little probability that we should continue to this time. But we have been spared, and there is a prospect that we shall survive the acclimation.”

On the 16th of June, our missionaries received

their first package of letters from America. This was exceedingly grateful to them, after an absence from home of about eleven months. Mr. C. was at this time on a visit to Edina, whither he had gone for the purpose of attending the dedication of the new Baptist meeting-house at Bassa Cove. We extract the following from a letter to the Board, dated :

“ *Edina, June 21, 1836.*

We have just received your letter, dated the 27th of Feb., accompanied by several communications from other friends, and a quantity of provision, sent out by brother C. The letters and periodicals have been very refreshing to us. The provisions also were very acceptable, as they are very scarce at the present time in the colony. Some, no doubt, are now actually suffering from hunger. We received a letter from Millsburg, a day or two since, which stated that the inhabitants were in a state of starvation, that they could not get cassada, their last resort. We have heard a similar report from Caldwell. The colonists are almost altogether dependent upon the natives for their sustenance. When, therefore, the natives have not a sufficient supply of food to sell, the colonists suffer. When wars rage among the various tribes, and prevent them from cultivating their ground, the colony participates with the natives in the privation of food. If they make war upon the natives, and destroy their rice fields, as in the last war at Bassa Cove, they cut off their own supplies. This state of things arises, from the mistaken policy of the colonists in neglecting agriculture, for the sake of trade. Those who had any capital when they came out, have gone to trading with the natives, and, in a vast majority of instances, have run through with their property in

this way. Those who have done anything in agriculture, have been, in general, too poor to purchase working cattle, and have therefore been able to do nothing very extensively in cultivating the soil. The land is fertile, but its fertility is chiefly seen in the rank growth of weeds, grass and bushes. To keep these down, with a mere hoe and cutlass, requires no small degree of labor. If the new colony at Bassa Cove go on as they have begun, we think they may be able after a while to render themselves, in great measure, if not altogether, independent of the natives for their supplies of food.

When we wrote you last, I was just recovering from a severe attack of fever. Since then, with the exception of a cutaneous affection, peculiar to this country, have been remarkably well. The health of brother M. is, in general, better than it was in America.

We were then contemplating a school for the natives, to be located in the colony, and had the promise from king Will Gray, king Sante Will, and several head men, that they would send their children. Soon after writing, I went into the country to see what they intended to do. Found quite an apathy among the natives in regard to the school. As they find it difficult, if not impossible, to conceive of any person being actuated by a higher motive than pure selfishness, they seemed to look upon the object with a suspicious eye. They gave, as their reason for not sending them, the scarcity of food. As our means would not admit of our establishing a school within the limits of the colony, (for the natives would not send their children unless we supplied them with food,) and believing it very important to acquire the confidence of the natives in our object—also being

exceedingly desirous of becoming acquainted soon as possible with their language, I concluded to go and take up my residence among them. Am now on a visit to Edina. Told Sante Will, some days since, that the people at Monrovia wished me to have a school there. He said, 'You must not go, God sent you here.' * * * The king promises to build me a larger house, if I will take up my abode there. Were I satisfied that this town would be the best location for a residence of some considerable time, I would get a comfortable native hut erected, which might be done for ten or fifteen dollars. But, knowing a little of the fickleness and deceit of the native character, I fear I may, before a great while, be obliged to take up my abode somewhere else. In dealing with the natives it is almost impossible to form any very definite plan for the future. Trust that the Lord will direct us in the path of duty. Have found him present to comfort me when away from Christian friends and sanctuary privileges. The hope that God will make me instrumental of good to this people, makes my situation pleasant. O how much they need the influence of the gospel ! * * *

Brother M. for the present, preaches to the people at Bassa Cove, and is pursuing the study of the language in the colony. This course, so far as we can see, seems to be in accordance with the leadings of Providence. Several circumstances combine to make it desirable that one of us should remain in the colony for the present. Brother M. has had much care and perplexity in superintending the building of the meeting-house ; but it is at length nearly completed. Although we have endeavored to be as economical as we could, the expense of building the house has exceeded our calculation. The whole amount will

not be far from 650 dollars. One hundred and fifty of this will probably be procured in this country. There is not a single member of the church at Bassa Cove, who is able to contribute a dollar towards the building. We feel some solicitude to know how our call upon the benevolence of Christian brethren in America, will be received. The people having been robbed and spoiled, have strong claims upon the sympathy of their more favored brethren in America. We trust our call will be met with a promptitude becoming the followers of Him, who 'though he was rich, yet for our sakes became poor.'"

After spending a fortnight with brother M. at Edina, Mr. C. again returned to Sante Will's town, with health and spirits quite recruited. He thus proceeds with his journal.

"Madebli,* June 25. Arrived at this place last evening. Intended to come in the morning, but was prevented from the following incident. Brother B., the Methodist missionary, and Mr. D., with some natives, started to go over the bar, in order to reach a vessel bound to the Cape, but were capsized on the bar. Almost the whole town were collected on the beach, and every effort was made to get a canoe to their rescue, but in vain. After floating in the water about four hours, brother B., who had been kept above water by a leathern trunk, was picked up by some canoes from Kroo town. We had given him up for lost, as he had been set off by the current quite out of our sight. Mr. D. was not found."

"26. Sabbath. Have spent most of this day in

* Pronounced Mahdablee. This is the Bassa for Sante Will's place; *bli* meaning town, and *made* being the country name for Sante Will.

reading the Magazines recently received from America. Feel gratified at the success of our missionaries in Burmah, and in the pleasing prospects before them. May the Lord hasten the time when the same or similar results shall be seen here. But patience and perseverance must be put to the test, before we expect this. As yet I cannot even talk with the people, and they have no written language in which to distribute tracts. But this was the situation of the Karens a few years ago. Desire to labor and toil patiently till death, looking to the Lord to accomplish, in his own time, his purposes of mercy towards this people. King Sante Will has been absent from home more than a fortnight, to attend the funeral service of a head woman. It has probably as usual been a long service."

"29. Sante Will returned last Sabbath eve. Had heard that I was drowned; said his heart burned when he heard it, whether with anger or grief, I know not. Another said, that the natives cried when they heard of it. But there is so much deception in this people, that we can place little confidence in what they say. I know of none now whose word I can trust.

To-day the head man of Bullum town has been here with his grigri, making many violent gesticulations, hallooing, etc. While making these gesticulations, he violently shook an instrument to which were attached a number of bells, beat his breasts and legs, and kept repeating words which I could not understand. This ceremony had something to do with the death of the head woman. He thought, as they generally do when one dies, that some one had poisoned her; and was probably trying to find out who it was. Could hardly bring myself to believe that any person

of common sense could be sincere in practising such fooleries. But there was an appearance of sincerity. Seeing the hold which superstition had upon their minds, and reflecting that my object was to root it out, I felt weak indeed. Prayed that the Lord would employ me as his instrument to accomplish this great object."

CHAPTER XII.

Burial of a child—Treachery of the natives—Description of the African fever—Efforts to get a native school-house built at Edina—First Bassa spelling-book printed at Monrovia—A review of the year.

MR. CROCKER'S health being still very delicate, and finding that his illness was increased by his exposures at Sante Will's place, he concluded to go down and spend a few weeks more at Edina; the king having promised in the meantime to build him a more convenient house. At Edina he was quite sick for three weeks, owing in a great measure, to the open and leaky condition of the mission-house there. After his return to Sante Will's place, he thus continues his journal.

"July 28. To-day a child has been buried, which had been lying dead several days. During this time there has been much drumming and dancing among the natives, particularly after dark. The mother of the child, together with other women, have rent the air with their outcries, and lamentations. Many guns

have also been fired on the occasion. This morning the firing commenced, and, together with drumming, dancing, and lamentations, has been continued at intervals through the day. This afternoon the body was taken in mats to be buried. The ceremony commenced with drumming and dancing. Several muskets were then fired, and the body taken up and carried away. The mother lay on the ground striving, while others were holding her, and uttering doleful cries. The body having been deposited in the ground, they renewed their dancing and firing. Several other women now joined the mother in her outcries, and, after dancing awhile, the men also united with them. So that the noise has been very great.

There has recently been quite a palaver among the natives in one of the neighboring towns. One of the children having been carried off by a tiger, they, as usual, concluded that some one had bewitched the tiger to come and take the child. Having looked round and found the supposed witch, they next sought for the men who had advised her to do it. The process of finding them was related to me by an eye witness. Some head men being present, some fifty men were caused to sit around in a very large circle. A kind of conjurer or grigri man stood in the circle, went through the ceremonies, and then passed round, looking at the individuals who composed it. Having been round the circle nearly a hundred times, he selected four individuals, who the next day were to be tried with saucy wood. It is, however, thought to be a trick of the head man, to procure slaves for sale. O slavery, thou fruitful mother of many abominations, when wilt thou cease from off the earth!

The king is building me a house, and appears friendly; for this I would be grateful to God."

The following extract is from a letter to Rev. N. W. W., written about this time :

“I know not whether I have ever said anything to you about my Bassa alphabet. It is syllabic like the Cherokee, each character standing for a syllable. So that there is no other spelling than that of combining syllables. One of my pupils, Sante Will's son, a boy about ten or eleven years of age, has made himself somewhat familiar with the alphabet, so as to be able to write easy sentences which I dictate to him orally in his language. But as my knowledge of the language is very imperfect, not being able by any means to hold a conversation in it, it cannot be expected that I should be able to teach others much. Am very desirous of being able to converse freely with the natives, that I may make proper explanations, show them the advantages of being instructed, and above all, tell them of a crucified Saviour. I hope to do something, at least, towards having their language reduced to writing, that at some future day they may be able to read the sacred oracles in their own tongue. Owing to sickness, incompetent teachers, and the peculiar difficulties attending the acquisition of an oral language, my progress has thus far been slow. But I am not discouraged. The Lord is my helper. The object before me is important, and worthy of some sacrifices.

The more I become acquainted with the natives, the more I see their need of the gospel of Christ. To lie, cheat and steal, seem to be as natural to them as their breath. From the king to the meanest slave, I know of no one who is not ready to do all these. Am obliged to keep all I have with me under lock and key. When I go out of town, I go to the king and say, ‘I leave my things with you, and, if any of

them are lost, it is your palaver, i. e. your business to settle.' From time to time, I give him presents, to secure his protection. His own credit as king requires him to see that nothing is stolen, so that my things have not yet been taken. The other day, however, a native man from another town, who could talk pretty good English, having by some means heard that I had, through mistake, left a tea-kettle and iron pot at Edina, went to the house there, and told the family that I had sent him for them. He also told sister H. that her husband, who was then up the river, had sent him down to get cloth, powder and other articles, for the purpose of paying for a fine cow, which he had a good opportunity for purchasing. His story, though entirely a lie, was so fair, that he obtained from Mrs. H. my pot and tea-kettle, as also several dollars' worth of goods, which he probably went off and sold. He was a person whom I had treated kindly, and to whom I had given several small presents. This is but a specimen of what they are continually doing. But the gospel of Christ, through the agency of the Spirit, can change their hearts, and he is our only hope."

He thus writes to brother Milne, Aug. 1 :

"Yesterday there was a little commotion, because I could not consent to have the men work on my house on the Sabbath. Not knowing the Sabbath from any other day, they had commenced work pretty briskly. I felt uneasy, went to Sante Will, and told him that my heart no lay down because these men were at work on God's day—that I did not like it. He said, I was not at work. I told him that they were at work on my house, and that God would be angry if they worked. And, lest they should be too much disappointed, I told them, if they would not

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work I would give them a dash next day. So to-day I gave to the principal man two heads of tobacco and a pipe. The circumstance afforded matter for much sport among the natives. However there was not much work done yesterday. Sante Will left working on his kitchen, and went a gunning; a poor substitute. Could I talk fluently in their language, I might have religious services, and thus take up a part of their time on the Sabbath. But now, if they leave off work, as they do not like to sit still all day, they will play. Sometimes feel discouraged that my progress in the language is so slow. May the Lord endow me with all the patience, as well as energy requisite to such a work."

Mr. Crocker's health still continued feeble, owing less to the unhealthiness of the climate than to undue effort and exposure, together with a want of the common conveniences of living. He thus continues his journal:

"Aug. 3. Had a pleasant season this morning at the throne of grace. Felt a melting of soul which I have not had for some time and which was truly refreshing. Could weep before God, and lie sweetly in his hands. As the state of my health for several weeks past has been such as to render it somewhat doubtful whether I continue long on the footstool, I feel a secret satisfaction in the thought that it may be so. But when I look at the situation of the heathen about me, I feel a desire to do something towards giving them that light of life, the Bible."

"7. Sabbath. Have been pretty still to-day, as most of the natives have gone out of town. Early this morning they amused themselves with blowing a large ivory horn called the war-horn. It reminded me of

the trumpet of Jubilee, and I was led to hope the time might not be far distant when this trumpet would sound through the land, as indicating their freedom from the thralldom of sin and superstition. To-day many of my brethren and sisters will celebrate the love of our dying Saviour. O for such a feeling of gratitude to him as will not spend itself in a few tears, but such as will urge me on with untiring zeal willingly to suffer and toil for him till death !”

“Sept. 10. After two months’ illness I seem to be recovering my health. The Lord knows best what we need ; he has shown me a little of what was in my heart. What a poor creature should I be if left of God ! Hope my recent illness may be sanctified, to lead me to seek him more earnestly. O for a heart completely dead to the world ! We have received instruction from the Board to build a native school-house, and a mission-house. Feel reluctant to be called away from the study of the native language, but circumstances seem to require it at present. We have just written to brother Day to come and take charge of the school.”

In a letter to his parents dated Sept. 17, 1836, he gives some more particular account of the African fever.

“For two months have suffered some from fever and ague ; indeed have been free from it but a small part of this time. For the last week my health has been some better, but I do not expect for some time, if ever, to be wholly free from occasional chills and fever. Both Mr. M. and myself however have been highly favored. While most of the missionaries who preceded us died within a few months after their arrival, we have lived in this country more than thirteen

months. Our attacks of fever are not now considered dangerous, though repeated attacks serve to debilitate. Within the last two months I have had them sometimes every other day, sometimes once a day, and again several days would intervene between the attacks. While the chill and fever is on, we feel quite feeble and unfit for everything, but when it is fairly off, we feel quite well. Sometimes it is much more severe than at others. Sometimes we have a chill in the morning followed by fever, and that again by a sweat; after which, perhaps by one or two o'clock we are able to go out and attend some to business. These attacks sometimes come on suddenly. At one hour you may feel very well, and the next be laid on a bed shaking with ague or burning with fever. I have been thus particular, that you might be relieved from some anxiety, and not think the fever worse than it is. The first and second attacks, it is true, are generally more lasting than I have described, and more dangerous. Have had an attack of the rheumatism in my shoulder and neck which lasted me about a month, and for a few days was quite severe. Am now quite free from it."

About a month later he writes to the same :

"My attacks of fever have not been very severe, but their effect has been to produce debility and languor, and so to unfit me for much active service. But for several weeks I have been gaining ground upon them. Have been able in the former part of the day to attend to the work before me; the chills and fever not coming on till about the middle of the day, and generally passing off before going to bed. Of late the attacks have been less frequent, so that I pass several days without any. They seem to be the necessary result of passing through the acclimation,

and there is reason to suppose they will affect me less and less."

About this time Mr. C. visited Monrovia, Millsburg, Caldwell, and a few other places, and was heartily welcomed by the brethren, whom he exhorted to a life of more eminent piety. His feeling heart deeply sympathized with them in their afflictions, while he mourned over their deficiency in some of the Christian graces, especially the want of union among some of their members. So far as he was able, he willingly lent his assistance to aid in their difficulties, and was successful in some instances of amicably settling their differences.

Having received some money, cloth, etc. from the Ladies Education Society in N. Orleans, to be disposed of as should best promote the cause of education in Africa, Mr. C. made some inquiries, and finding that Monrovia needed it most, secured the services of a brother L. R. Johnson to instruct a school in that place six months. He also engaged brother Day to become an assistant in the mission, who soon after removed with his family to Edina, and took charge of the day-school.

On his return to Edina, finding that Tatu had failed to send the workmen he had promised, he went up to Bullum town with the hope of procuring some help there, as well as to ascertain what native children might be secured for the school. Had the promise of a native boy, son of king Bassa, head king of Little Bassa, but failed to procure workmen for the house. The next morning he went up to Sante Will's place; found that the king was out of town, but left word to have him send men to build the school-house. Another week having passed, and no workmen com-

ing, Mr. C. went to Bob Gray's town, hoping to get help there, but he too was out of town. "We seem," says he, "very much delayed in building the school-house, but God knows what his cause needs, and he has the hearts of all in his hands. The natives are extremely indolent and particularly averse to building large houses."

With but comparatively few interruptions, his journal was continued during his whole stay in Africa, and always breathes the same spirit of sweet submission to the will of his Heavenly Father. Our limits, however, will allow of but few extracts.

"Nov. 11. Have been very weak and languid for a few days past. But have no reason to complain. The Lord is kind in all his dealings with me. Would be grateful that I am not wholly laid aside. He sees that I need discipline, and it would surely be wrong to wish him to withhold it when needed. I bless him that he does not leave me without consolation. Last Saturday we attended conference meeting at Bassa Cove; had a very interesting season. The brethren and sisters expressed their feelings freely. Brother Day related a very interesting Christian experience, and was admitted to the church by letter. Last Sabbath was also an interesting day. Sister J., one of the late immigrants, related her Christian experience previous to the service of the sacrament, and was admitted as a member of the church."

"22. Last Sabbath commenced holding Sabbath afternoon meetings at brother Day's dwelling-house at Edina, also a Sabbath school in the morning at the same place. May the Lord prosper these beginnings."

"Dec. 22. About a month ago, having had many messages from Sante Will stating that my house was

done, and requesting me to return, I went up in company with brother M. We were cordially received. While there we saw the conjurer or grigri man perform some of his tricks. Four persons were then in the stocks, having been convicted by the country law of poisoning a son of Sante Will. Among these were the mother and wife of the supposed poisoned person. They had been pointed out by the grigri man, and when called to the test of 'saucy wood' most, if not all, pleaded guilty. The professed object of the grigri man now was to see if there were any others accessory to the poisoning, and where the poison was hid. He was fantastically dressed, and, with great dexterity, threw himself into a variety of attitudes. I watched his manœuvres till ten o'clock at night, and then retired, disguised with the folly and superstition that govern these poor heathen."

A few days subsequent to this, hearing of an opportunity of going to Monrovia, Mr. C. determined to embrace it; as he was anxious to put to press the Bassa spelling-book which he had prepared for the use of the mission schools. The syllabic alphabet with which he first commenced reducing the language to writing, had upon more mature consideration, been laid aside for the orthography generally used in reducing heathen languages, based upon the Roman alphabet. The spelling-book prepared by Mr. Crocker, and which for some time had been used in manuscript, contained, beside the ordinary lessons in spelling and reading, a brief view of the creation and fall of man, the life and death of Christ, and the necessity and way of salvation through him, expressed in exceedingly simple style.

Having been detained at Joe Harris's place, whither

he had gone in hopes of obtaining workmen for the school-house, Mr. C. was disappointed in his expectation of sailing in the brig from Edina; but, as the brig was to stop at Little Bassa, he determined on walking the beach to that place. Becoming exceedingly fatigued, in consequence of the yielding sand, it became necessary that he should relieve himself of his shoes, and proceed with his feet unincumbered. The sun was extremely hot, which, together with the sea-water, soon blistered his feet, which, before he reached Little Bassa, had become very much inflamed. Having been delayed here about a week, he was carried by some natives to the brig, and sailed for Monrovia. For some time he suffered greatly, and could only go about as he was carried by the natives. In view of this affliction he remarks: "I have no doubt but this trial was sent in mercy. I see the need of affliction to humble me and wean me from the world. May it prove the means of my becoming more than ever devoted to God. The Lord is kind in all his dealings with me. He sees that I need discipline, and surely it would be wrong to wish him to withhold it when needed." His journal proceeds under the above date.

"After staying at the Cape about a week, having put my small work to the press, and engaged a carpenter to build our mission-house, embraced the first convenient opportunity to return to Edina: Came down in the Niobe. She had immigrants and missionaries to Cape Palmas. Arrived here on the 19th inst. Came over the bar safely in an open boat; but brethren Savage and White, missionaries to Cape Palmas, were capsized the next day, though they succeeded in getting safe to shore."

"26. Was enabled yesterday to walk as far as

brother Day's, and to attend the Sabbath school. Can move about on my feet with some degree of comfort. Our efforts to build a native house for the school having proved ineffectual, shall probably have to build a frame one. Rice being scarce, we are not anxious to increase the number of our boys till we procure some."

"Jan. 2, 1837. In reviewing the past year I see much occasion for devout thankfulness. The Lord has sustained me in the hour of sickness. Probably more than six months of the past year has been passed in sickness. Yet my sickness has not been so severe as that of many. I have ever found the grace of God sufficient for me. The same grace which enabled me to come hither, has kept me from feeling any regret that I came. In view of the past, see great reason for deep humility before God. May this new year, should my life be spared, witness in me a higher and holier course of Christian action.

Within the past year the Lord has graciously employed us, in the midst of our weakness, to do something for the promotion of his cause. When we came to Edina, in the beginning of last year, we found a feeble church of ten members, apparently cast down, without a pastor or place for public worship. That church now numbers twenty-four, has a pastor* and a good meeting-house, and at present seems united and prosperous. We have also preaching at Edina, and a prosperous Sabbath school among the Baptists. Within about two months a native school has been established at Edina, of which brother Day has taken the charge. Five native boys attend, who promise well. They are taught by manuscript to read and write in their own language. A small primary book

* Rev. Aaron P. Davis, installed Aug. 21.

in their own language has been prepared, and is printing at the Cape.

We are now preparing for the erection of a mission-house at Edina, which we hope will be completed in about three months. We have made some visits among the natives. I have been with them in all about three months. They have built me a house, and, by leave of Providence, I shall probably reside much with them, in order to acquire a thorough knowledge of the native tongue. We know not the design of God in relation to us, but can only plan according to the best of our weak judgment, leaving it for him, who knows how to manage the affairs of his creatures, to prosper or thwart our plans just as his infinite wisdom shall dictate."

CHAPTER XIII.

African scenery—Sabbath among the natives—Superstitions—Sickness of Mr. Milne—Funeral rites—Quarterly meeting at Edina—Letter home—Interesting conversation—Letter to the Board.

As very little is said in the journal of Mr. C. respecting the natural scenery of Africa, we introduce here a brief sketch from the pen of Mrs. M. B. Crocker, widow of the deceased, who spent two years in that country. Speaking of Africa as an interesting field for missionary labor, Mrs. C. remarks :

"The Christian stranger, standing on her shores, cannot fail to be deeply touched as he gazes on the surrounding scenery, and associates it with the gloom and degradation of the people. Unfading verdure,

and prolific vegetation meet the eye at every turn. Uncultivated soil, and tangled wild woods of large and small growth; trees, matted with countless varieties of creeping vines, interwoven by nature's own hand, with a strength that defies the blast of the sweeping tornado; these, united with the frequent hazy appearance of the atmosphere, and the uncivilized or savage habits of the natives, give it an aspect such as one acquainted with the history of Africa would suppose it might well wear. Dark and mysterious land! Thy doom for ages seems written even on thy sunny skies and verdant scenery. Yet there is much of beauty to be found on her shores. Her rivers are richly romantic, shut in as they are on either side by trees and foliage of ever varying green, while here and there, sweet tiny flowers or fragrant blossoms, diffuse their perfume on the desert air. On their limpid waters the native canoe glides swiftly along, freighted with grotesque figures of human mould, some painted, tattooed or adorned with rings and horned grigris; which, together with their wild, harsh voices, and shrill music both vocal and instrumental, must awaken in the bosom of a stranger feelings as novel as they will probably be indescribable. The rivers of Africa are very convenient, as they can be swiftly passed over in canoes, the only means of conveyance on some parts of the coast to the country towns. It is in this way that most of the tours of the missionaries are performed. Indeed there is seldom any other, except by long and fatiguing walks, through narrow paths of tangled shrubbery, where the traveller is frequently obliged to make his own way by cutting the branches as he proceeds; and where he must often wade through running brooks, or be borne on the shoulders of natives through bogs and swamps

almost impassable. Yet nature has been lavish of her productions. Vegetation is richly luxuriant, and every kind of tropical fruit can be cultivated in that land."

Madebli, or Sante Will's place, being situated on Mechlin (or McLane) river, one of the three whose union forms the broad expanse of water on the east of Edina, rendered it very convenient for Mr. C. and his companions to pass and repass, in the native canoes, from one of these stations to the other ; though the navigation was often rendered dangerous from fallen trees and other obstructions which were suffered to remain unremoved.

Having spent about a month at Edina, during which time, though he suffered much from his feet, yet his general health had become very much improved, Mr. C. again ascended the Mechlin to Sante Will's place, Jan. 13, 1837. The following extracts from his journal will show us how he employed himself on his return.

"Jan. 15. Lord's day. Am once more at Sante Will's place. Came here day before yesterday. As some of the boys belonging to the school came up with me to spend a few days, had a Sabbath school to-day, composed of three American and six native boys. Sante Will entered just as one of the American boys was reading the passage, 'There shall be no night there.' I told him that was a description of heaven from God's book ; that there was no night in heaven, no sickness, no trouble ; that no palavers would arise, for no bad people would be permitted to enter. I told him that I wanted him to go to heaven ; that the reason I wanted to learn his language was, that I might tell him what 'lived in my heart' on this subject. He told me that was what he wanted, and

said he had been keeping the Sabbath to-day ; he had not been to work on his farm."

" 22. Another Sabbath has dawned upon me, but I am where the day is not regarded. The almost constant beating of rice, the boisterous laugh, and the continual chat of the natives, form a striking contrast with the Sabbaths of my early years. Everything about me convinces me that I am in a heathen land. The natives in general treat me well, but I have little reason to think they are actuated by any other motives than selfishness. I rejoice that I am in the hands of a faithful covenant-keeping God. I now have with me a good interpreter, a young man who once lived with us at Millsburg, who is unable to walk. Trust that he has been born again, and hope he may, when sufficiently instructed, become very useful as a teacher."

" 28. Yesterday received a letter from Edina, written in the Bassa language, signed by two of our native pupils. With some assistance from my interpreter, have been able to find out its meaning. This is no doubt the first letter ever written in that language.

Have frequently spoken to Sante Will against his working on the Sabbath. Sometimes he seemed a little influenced by my remarks, at others would reply, 'It is country fash;' and so attempt to silence his conscience. Last Sabbath towards night he came to my house, and I inquired if he had been to work. He smiled, and said he had. I felt my spirit stirred within me, and spoke to him with a good deal of earnestness. Told him I believed God would send him to hell for breaking the Sabbath when he knew better, and that, as he was king, he was highly accountable ; for, so long as he worked on the Sabbath, his

people would work. He seemed much abashed and did not know what to say. He was soon after taken unwell, and has not been able to do much if any work since. He told my interpreter that what I said to him about going to hell 'crossed his heart,' i. e. lay heavy on his mind, and that he believed God had been punishing him for breaking the Sabbath; for as soon as I spake to him about it, his head began to ache and had ached ever since. He came to see me to-day. I told him that to-morrow was the Sabbath, and asked him if he intended to work. He replied with some degree of earnestness that he should not. May the grace of God touch his heart and he become a devoted servant of God in his old age."

On the 30th Mr. C. was again called to Edina on account of the violent sickness of Mr. Milne. For several days he expected to see this only companion soon removed by death. The trial was severe. Mr. M. was exceedingly dear to him—a brother beloved—a tried friend, and more than all, a friend and devoted servant of poor benighted Africa. For a time his spirits sank. What could he do alone in that vast field! But his confidence in God triumphed. The cause was his, and he knew what was best for them and for the heathen. God was pleased to rebuke his disease, so that by the 14th of Feb. he was able to accompany Mr. C. on his return to Sante Will's town, "in hopes of being benefited by a change of air and scenery."

The following extracts from the journal of Mr. C. show us something of the superstitions of the natives.

"Feb. 17. Had this evening a specimen of the natives' superstition. Brother M. and myself, conversing with a native who lives with us respecting a

sick man who is supposed to be bewitched by his wife, his mother, and two other persons, inquired of him how he supposed it was done. He said it was done in another world,—that these persons cut off his head, played with it, and then put it back again. Upon this the man was taken with the head-ache, and has not been well since. The country grigri man, being in a secret place, happened to see these witches at their midnight revels, and finding out their names, told of them. They were therefore put into the stick, i. e. their feet were fastened in a log of wood prepared for the purpose, but were liberated on this condition, that if the sick man dies they are to die, or be sold as slaves. As most of them are old, they will probably be put to death. Since there is a prospect that the sick man will die, it may be asked, why they do not run away. But whither should they flee? So long as the slave trade is carried on with its present briskness, it is not safe for a native to leave his own part of the country. If young enough to sell, he will be in constant danger of being taken and sold into slavery.

It was in vain that we attempted to convince the young man of his folly, in believing that the man's head was taken off, etc. He detailed a number of absurdities connected with it, which to him were 'demonstrations strong as proof from holy writ.' How much this people need the light of the gospel! O that I may, as I become more acquainted with their foolish and degrading superstitions, become more earnest to communicate to them the only light which can disperse these mists."

"24. Heard to-day that brother and sister White, Presbyterian missionaries to Cape Palmas, are no more, and that Dr. Savage, an Episcopalian, is very

sick. This information has distressed me very much. Our short acquaintance endeared them to my heart, and I heartily welcomed them to these shores as fellow laborers."

"March 1. For two or three days there has been much confusion in town. A dead body, which has been kept above ground for about two years, has at length been deposited in the earth. For many nights preceding this event, there has been much drumming and dancing. Day before yesterday, notice having been previously given, the people flocked into town, old and young. The day was principally spent in dancing and singing. At night the people went home, but returned back yesterday morning. After dancing about the town for several hours, they went out, and the body was brought into town with singing, dancing, drumming, firing of guns, etc. The body, which was completely wrapped up in cloths, and on the feet of which they had contrived to put a pair of shoes, was laid down on some mats before my hut. They had much to say over it, the meaning of which I could not fully ascertain. A basket was near the body, into which the women, as they danced round, threw a little rice. This they did several times. At length two of the wives of the deceased came crawling on their hands and knees towards the dead body, uttering piteous cries, and one of them shedding many tears. One of them crept as far as the mat on which the dead was laid, and drank water out of some leaves placed in a small hollow made in the ground. This she did three times, spitting out the water as fast as she drank it. The king then had two goats and a sheep killed; and, while these were being cooked, the people went off with the dead body. They then had a feast on their meat and rice. Those

who could not remain to the feast, took away small portions of the meat with them. So eager are the natives for meat that they eat skin, entrails, and about everything that can be masticated. This man was considered rich, which was the reason of so much ceremony at his burial. His wives, twelve in number, as so much property, are divided among the head men of the country."

"6. Have been conversing this evening with some natives, who can speak a little English, about the way of salvation through Christ. It is difficult to convey to the darkened minds any correct ideas upon the subject of religion, as many of the terms must be new to them. They seemed to be struck with wonder at a description of the day of judgment. A young man living with us, who is learning to read, proposed this question: 'S'pose countrymen live wi God man, wi God helpe he?' I told him, if he loved and served God, he would help him, if not, he would cast him away.

The king being at my door this morning at the hour of family worship, I invited him in; he entered, and appeared very well. I feel a strong desire that he may be converted. He told me a few days ago, that king Koba, the head king of this part of the country, said to him, 'I am afraid of that white man, he comes and sits down softly in my country; I dont know what he will do.' His prejudices, however, have been so far overcome, that he has given us one of his own sons to be instructed at our school. This is a bright boy, and I hope will do well."

"26. Have been at Edina about a fortnight. Came down to attend the first Baptist quarterly meeting ever held in this region. It was held at Bassa Cove. Brethren C. Teage and Anderson, with some sisters,

came down from Monrovia in a small vessel. Their visit was very refreshing to us. The meeting was interesting, and several persons seemed awakened to a view of their lost condition. To-day had the privilege of witnessing the baptism of one who has recently indulged a hope in the Saviour."

Under the same date he thus writes to his sister :

"You speak as though I was weaned from home, because I do not express a desire to return. This is far from being the case. There are many reasons why *my home* should ever be remembered with strong affection; and, could I see your faces once more in the flesh, consistently with my duty to these perishing heathen, the opportunity would be most gladly embraced. The time may come when it will clearly appear that I can as well promote the great object before me by a short visit to the United States, as by remaining here. At present I cannot see this to be the case. I have an object before me far more important than any interview with earthly friends, however dear. And then such an interview must be followed by another painful parting. Well do I remember the feelings of that hour when I left, as I supposed for the last time, my beloved home. But God has rewarded me for all the agony of that moment, in the consolations I have since felt in reflecting upon it, and in the hope that my coming to this land will in some measure promote the eternal interests of the natives of this country."

Mr. C. was much encouraged during this visit to Edina, by witnessing the progress of the native pupils, and particularly their interest in gospel truth. He mentions one conversation in which he was asked, by one of the native lads, if one who should do good

to his fellow men, and not injure any body, would not go to heaven, even if he did not serve God; another asked, seeing the natives did not understand books, and therefore could not learn the right way, if they would not go to heaven.

After his return to Sante Will's place, he thus continues his journal.

"April 6. Came up to Sante Will's place yesterday. Had some difficulty in getting up, on account of the fallen trees in the river, but arrived safe. Was welcomed with a great deal of apparent cordiality by Sante Will. May the Lord enable me to be faithful to the natives, and prosper my way before me."

"10. Having spoken to the natives several times about observing the Sabbath, and they constantly forgetting it, was gratified yesterday by the king's brother bringing me a stick which he had prepared with seven holes, indicating the days of the week. To this stick was attached by a string, a peg to be put into the holes successively each day. This he wished us to keep and mark the days that he might know when the Sabbath came. I have hung it outside of my house, that the Sabbath may thus be notified to all the inhabitants of the town. The Lord grant them a heart to remember the Sabbath day to keep it holy."

"13. Several sheep belonging to this town having been killed by a leopard night before last, the head men of the neighboring villages were called in yesterday, to see what wizard had turned to a leopard and killed the sheep. Two men underwent an examination, but nothing being proved against them, the case was handed over to the grigri man. So strong is their belief in witchcraft that some of the most common

events of Providence are ascribed to it. When I endeavored to show them their folly in relation to this thing, they ascribe it to my ignorance of its nature. One of them, in talking with me the other day, reasoned thus : ' You sabba book ? ' Yes. ' Countryman he no sabba book ? ' True. ' S'pose countryman cause he no sabba book, say *you* no sabba book ; would he say true ? ' No. ' Lookee there, so witch palaver be.' "

" 19. Had some intimation to-day, of the danger that must attend attempts to eradicate the deep-rooted prejudices of the natives. There has been another palaver about the sick man, before mentioned. The grigri man has been called to see why he does not get well. He attributes it to witchcraft, and charges those who were first accused of poisoning him, with the crime of keeping him sick, though the continuance of their lives depends upon his getting well. My interpreter said, in the presence of a native who can talk some English, that the grigri man told a good many lies ; and I remarked to the native man, that the natives would have more sense by and by. I had before remarked to him, in the course of the day, that the grigri man knew no more about such things than any body else. He listened to us awhile, and then with much earnestness said to my interpreter, ' Mind what you say ; somebody will kill you soon. They kill you quick in this country.' The remark was probably as much intended for me as for him. He was no doubt sincere, and spoke from his knowledge of ' country fash.' The grigri man seemed to eye me very closely as I was witnessing, though not able to understand, the palaver. He probably knows that my influence, so far as it goes, will lessen his power over the superstitious fears of the people, and would no doubt be glad to have me out of the way."

“21. Last evening the moon was eclipsed. Happening to notice it just as the eclipse was going off, I called the attention of some natives who were sitting in a group on the ground. One of them said, When I first looked the moon was broken all to pieces. He said some man had been making grigri for the moon, i. e. had been bewitching it.”

“30. Have now been in this country more than twenty months, and yet have done but little else than to learn somewhat more perfectly, that I can do nothing without God. Thought I believed this truth fully before I came to this land, but how much experience we need in order to a practical belief of truths to which our understandings have long given their assent. Such is our pride of heart, that we find it difficult to say, without reserve, ‘I am a poor helpless creature.’ This is often the language of the lips, but very rarely of the heart. To go forward, looking to God for all needed aid, and simply seeking his glory as the grand object of pursuit, is a hard lesson for human nature.”

About this time Mr. C. thus writes to the Board :

“As it respects the mission generally, its affairs are perhaps as prosperous as we could expect in view of all the circumstances. At least, the events of Providence have been such as to give us no real cause of discouragement. True, we find obstacles, and these we expected. But, however unworthy we may be, we believe that God looks with favor upon our object. The school at Edina, under the direction of brother Day, has thus far given us pleasure. There are about fifteen or twenty children of colonists, and eight natives. Brother Day teaches reading, writing, arithmetic, grammar and geography. He seems to take a

deep interest in his work, and is assisted by a young man by the name of Stewart, member of the Baptist church in Monrovia.

We feel much the need of more laborers. When we think of the uncertainty of life, especially in this climate, and then cast our eyes to America, and know of no white man of our denomination who intends coming to these shores as a missionary, we sometimes feel a rising fear lest the mission may possibly fail for want of laborers. But, as a general thing, we feel a good degree of confidence, that God will not suffer what has been feebly begun here, to be abandoned. He has given us too many tokens of his favor to permit us to despond. We would, therefore, entreat our young brethren, whom God has called to labor in his cause, to come hither; not for the purpose of propping up our sinking spirits; for, so long as we have the promises of God to rest on, and evidences that he regards our object with favor, we need no such props. But we would earnestly *invite* them to participate with us in the *privilege* of laboring in a field, which we believe God has designed to bless. As the mission-house will soon be done, better accommodations than heretofore will be afforded the missionaries, which will proportionably lessen the danger of acclimation."

CHAPTER XIV.

Death of Sante Will's son—Conversation with a slave—Public religious worship with the natives—Death of another of Sante Will's sons—Prospects of the mission.

WHILE on a visit to Edina in the month of May, Mr. C. heard of the death of Sante Will's son, and also that the four persons, convicted of having poisoned him, had all been put to death with knives. This information was exceedingly distressing to him, as he had all along hoped that by some means their lives would be saved. On returning to Sante Will's place, May 26, he found that the report concerning the death of the accused persons was not true. The natives did decide to kill them, soon after the death of the young man, but a son of king Koba interfering, caused them to defer the execution.

Finding that they were still living, Mr. C. used all his influence with Sante Will, to save them. The case was finally left to the decision of Zatu, eldest brother of Sante Will. The interest of Mr. C. in the fate of these persons, was no doubt increased by the fact, that one of the native boys in the mission-school was own brother to the young man who was supposed to have been poisoned. He had come up with him to see his dead brother; and, as his mother was among the condemned persons, his situation was truly pitiable.

In a letter to a friend, written about this time, he remarks: "Events frequently occur which, though

they deeply interest us, cannot be expected so to affect persons across the broad Atlantic. An object, which to us might be of sufficient magnitude to fill the whole sphere of vision, would perhaps hardly form a visible angle at the distance of 5000 miles. We are now putting the fire under an immense heap of rubbish. To distant spectators nought may be seen for a long time but smoke, which may more annoy the eye than cheer the heart. But we trust the breath, not of Jehovah's wrath, but of his love, has kindled it, and that the gentle breezes of his Holy Spirit will fan it, till flames of victorious grace shall burst forth from the surrounding darkness. We may not be permitted to witness this scene in our day, but, if we are the children of God, if not in this world, we shall behold it in another, and our hearts shall rejoice and be exceeding glad.

We hope that the current of missionary feeling, which has for some years flowed towards Burmah, may continue to increase, till it shall overflow its banks, and find a passage also to Afric's long neglected land. We need more laborers here, men of intelligence and deep piety, who may be prepared to step into the place of brother M. and myself, if either of us should be taken away, or to extend the operations of the mission, should our lives be continued."

For a few weeks after his return, Mr. C. enjoyed very good health. After expressing his gratitude for this blessing, he remarks: "When the languor of disease is gone, I am generally able to see the benefit of my afflictions; it requires faith to see this in the hour of suffering. I feel grateful for health, but have no doubt that I have the same reason to be grateful for afflictions. I would, therefore, cast myself unreservedly into the hands of God, and beseech him to

send sickness or health, prosperity or adversity, just as he sees best. Am desirous of living more entirely upon God, and for God, and of deriving all my happiness from doing his will."

Under the same date (June 14), his journal thus continues:

"Day before yesterday, the body of Sante Will's son was brought into town and put into a temporary hut, prepared for its reception. It was brought in with the usual accompaniments of dancing, singing, drumming, firing of guns, etc. Of those who were loudly lamenting his death, some were part of the time laughing, and part of the time mingling their voices in dismal outcry. This ceremony is merely a form."

"19. Yesterday, three of our school-boys came here, having ran away from Edina. To-day, two more have come. This conduct is exceedingly trying to me. The school has thus far been highly prosperous, but this looks like an adverse circumstance. Yet the Lord can overrule it for good. Feel a sweet satisfaction in the thought that the school is not ours, but the Lord's."

"20. A few days ago, Made (Sante Will) had a slave brought to him from the back country, apparently about twelve or fourteen years of age. On being questioned respecting his being sold into slavery, he said that his brother had a palaver with the king, and that he, not knowing anything about it, was playing with some other boys in the water, when he was seized and made a slave. While I looked at this lad, who but a few days before was free as the mountain bird, now torn from father and mother, and, for no crime, doomed to pass his life in slavery, and probably to suffer all the hardships of civilized bondage,

my heart was pained, and I could not but pray, that in the house of bondage he might get a knowledge of the way of salvation, and so become a freeman in Christ."

Mr. C. went to Edina the last of this month to take back the boys who had run away from school. His return was rendered very hazardous, on account of the strong current, and for want of a skilful steersman. Twice they came near being sunk, their canoe being carried by the strong current under the out-spreading branches of trees, where they became so entangled as to be scarcely able to extricate themselves. Mr. C., having himself paddled five hours, thought best to pass the night at Bullum town; and, having procured some one to steer a part of the way, started for home the next morning. Though quite sick, he was obliged to paddle a large part of the way, and was much fatigued when he arrived. He was very cordially received by the natives, who readily assisted in carrying his things to the house. The effort, however, was too much for him, and for several days he continued quite feeble.

He thus continues his journal :

"July 28. My health has been poor most of the time since my return to Sante Will's. My progress in the knowledge of the native language is very slow. My ability to converse must depend upon practice; but a low state of health indisposes me for conversation, especially where much mental or physical effort will be required; this is mortifying to my pride, and puts my patience to the test. But the Lord reigns, and my soul rejoices. My prayer is, not that he would gratify any of my unholy wishes, but that he would bring my will into sweet subjection to his in all things."

"Aug. 6. Have just received a letter from brother M. stating that a vessel had arrived from America, bringing letters and a supply of provisions and goods from the Board, and requesting me to come down. Would feel grateful for this renewed token of the divine favor. Intend, if Providence permit, to go down river to-morrow.

Have had some conversation with Sante Will upon the subject of religion. I told him that let him be king or not king, if he did not love and serve God he could not go to heaven. He said he should like to go. I told him when he came to die he would wish most earnestly to go there—that this was no trifling subject, if it had been I should not have come all the way across the big water to tell him and his countrymen about it. He appeared serious, and explained what I said to king Koba, who was sitting by. O may the grace of God touch both their hearts!

Last Monday I received from Sante Will the present of a bird; but, being informed that it was shot the day before, I sent it back, telling him that God did not approve of gunning on the Sabbath, and would be angry with me if I took it."

To be where the Sabbath was universally neglected, was one of the greatest trials connected with his residence among the natives. Though they would sometimes give up their work to please him, yet, having nothing of a religious character to take up their attention, their time was often worse employed than if they had continued their labor. His own knowledge of their language was not sufficient to enable him to conduct religious worship with them, and, his interpreter being a comparatively ignorant man, made him for a long time fearful of attempting to ad-

dress them through him. The following is his own account of his first attempts in this way :

“ Aug. 20. To-day, for the first time, conducted public religious worship among the natives. Thinking that my interpreter, from his improved knowledge of the native tongue, might be able to interpret to them in a tolerably correct manner, especially if I expressed myself in a simple style, I went to the king early in the morning, and apprised him that it was the Sabbath. He said he should not work, and seemed to approve, when I told him of the meeting, and that I wanted to tell him what was in God’s word. Others also, to whom I mentioned my design, cheerfully assented, and promised to come. About a dozen came, which was about all the men in town, the others being away on their farms. After reading a hymn, and portion of Scripture, and making some remarks on each, I prayed, and then gave them some account of the creation, the fall of man, and the flood. I then told them that I supposed they were weary, and would therefore leave off, and tell them some more another time. They said they were not weary, and wished me to proceed. I went on and told them something of the plan of salvation, and that God’s son had died for man’s redemption. They paid good attention. May the Lord open their hearts to receive the truth.”

“ 27. Sabbath. Had another meeting to-day for public worship. Questioned my hearers respecting what they heard last Sabbath. Finding that something was remembered, I went on with the Scripture history, applying such parts as I could to their own case. While endeavoring to show them their wickedness in neglecting God, their kind benefactor, the head man responded that they were wicked. Having

told them they must pray to God, I was asked by one of them, how they must do it. I explained the nature of prayer, and then said if they wished, I would pray with them. One of them said he wished I would, as they were wicked and did not know how to pray for themselves. There were eleven present; their attention was very good, and at times they seemed very serious. I would bless the Lord that he has given me so much encouragement to speak to them in public. I find that it requires great mental effort, not only to simplify both ideas and language, but to get as nearly as possible their own idiom, so that my interpreter, whose education is very limited, may be able to give them the correct meaning. Long to be able to speak to them without the aid of an interpreter."

"29. Asked Sante Will to-day, how far the Bassa tribe extends into the interior. He replied, 'Two days' journey.' This, according to the native mode of travelling, must be as much as seventy miles. He says that the Kpesi, who live about four days' walk from the beach, have a plenty of bullocks, sheep and goats; that they manufacture cloth superior to the Vey cloth, and have very large towns. He also states that some of them eat human flesh, though this is not generally approved."

"Sept. 10. Was enabled to call a number of the people together to-day without much difficulty. They were very attentive, and I hope some good was done. Have not been well for some days past. Have some symptoms which admonish me that I am not to

———"live *always* away from my God,
Away from yon heaven, that blissful abode."

Would regard them as pleasing tokens of my Father's love. All that binds me to earth is a desire to promote

the cause of God in this land. But God loves his cause infinitely better than I do, and knows infinitely better than I do how its interests can be best promoted. If, in his infinite wisdom and goodness, he should see fit to remove me from this world of sin to his holy courts above, why should I object? Cheerfully therefore would I say, 'Not my will, but thine be done.' As respects my affairs, my main desire is to have my writings relative to the native language in a state best adapted to subserve the interests of the mission. Hope they may in some measure lessen the labor of any one who may hereafter attempt to learn the language."

"20. Am still rather unwell, and laboring under a slight attack of fever. Called the people together last Sabbath, and addressed a few words to them on their eternal interests. The few who came behaved very well. At present they seem but little affected by the truth. But gospel truth is good seed and may hereafter yield something to the glory of God. I find it very difficult to address, through a deficient interpreter, a people whose ideas are so limited, and who have but so few words to express anything which relates to the soul or eternity. In America I was often distressed with the idea that I was insulting the understanding of my audience by calling them together to hear me explain truths which they understood better than I; but here the case is different. I have ideas of importance, which would be new to the people, but how to get them into a form in which my interpreter can communicate them, causes me painful anxiety through the week."

"Oct. 5. Another of Sante Will's sons has died. May this event be sanctified to his father, who now has two sons waiting for burial. They attribute the

death of the last to one of the grigris catching him in an attempt to poison his father. This grigri is nothing more than a post stuck into the ground, into the top of which is driven a piece of iron, with a strip of narrow cloth attached to one end. When the boy became quite sick, they took him to various places in order to make him confess what he had done, but he made no confession. The father and mother of the sick boy went, and, with various ceremonies, entreated the grigri to let him go. They then sent for the man who owns the grigri, and he besought him in their behalf to spare the child. But all was vain. It was as inexorable as Baal. Such exhibitions of folly and superstition cause us to groan, being burdened."

"18. Last Sabbath king Koba, being in town, came with Sante Will and others to meeting. Brother M. and myself addressed them. They gave good attention, and assented to the truth. We hope there is a small increase of good influence on the minds of the people. Have been unwell most of the time of late. Brother M., who came up for his health, has been improving; but within a few days seems more unwell."

"Edina, Nov. 15. The providence of God in relation to our mission looks rather dark. Brother Day has an affection of the lungs, which has in part taken him from his labors. His assistant is entirely laid aside, and probably will be unable to resume his place. Brother M.'s health has been for several months very poor, almost unfitting him for any labor. For the last two or three months have been myself quite out of health. Besides frequent attacks of fever, I am troubled with what is supposed to be an enlargement of the spleen and liver, with evident

marks of dropsy. Am at present unable to do anything towards improving myself in the Bassa language. We sometimes find our faith tried respecting the prospects of the mission. But we believe God will not abandon what we trust he has begun.

CHAPTER XV.

Effects of the climate—Visit to Cape Palmas—Arrival of Mr. and Mrs. Clarke—Letters home—Mr. Milne's return—War with the Fish-men—Sabbath services at Madebli—Forms of judicial trial—Visit up the St. John's river.

“A foreigner on the shores of Africa,” says one who spake from experience, after passing through the critical acclimating fevers, “is always subject for a season to severe chills and fever through the weakness of the physical system. These attacks, which are generally of the intermittent character, though the remittent form is not uncommon, break the constitution, and, if not speedily cured, are but the precursor of coming death. Much care is necessary that the strength be not too much trespassed upon, as these attacks are often very lingering, in consequence of too much effort, either mental or physical. The missionary, who sees so much to be done, and so few to labor, is often not aware of the amount to which his strength is taxed, till he finds himself prostrated by disease. The tradesman, the sailor, or any other adventurer whose mind is untrammelled, and buoyant with hope, may for a season support the enervating effects of this climate. But the labors of the mission-

ary are not confined to the hands or tongue ; they affect his whole being. As he looks abroad on the vast field before him, a thousand plans of usefulness rise up,—the woes of the poor heathen lay heavily on his heart,—they dwell with him by day, and are his dreams by night ; a weight rests on his soul which, under the influence of such a climate, preys upon his whole nature, often unfitting him for further service, or opening for him an early grave.”

Mr. C. and his companion were at this time suffering from the causes above referred to. Their great exertions, constant privations, and intense anxieties, together with repeated attacks of fever, had so much enfeebled them as to render it necessary that they should for awhile leave their field of toil, and seek the benefit of a sea-voyage. The brig *Mary Jane* of New York, Capt. Brown, being about to sail from that place for Cape Palmas, with the expectation of returning soon, they gladly embraced the opportunity, and embarked on the 14th of December for that place. After a voyage of twelve days, during which our missionaries passed one night at Senou with Mr. F. C. Finley, the colonial agent for that place, the brig reached Cape Palmas on the 29th of December. Here they met with Capt Lawlin of the *Susan Elizabeth* for the first time since he landed them on the coast of Africa. This was very gratifying to them, as was also the opportunity of breakfasting with him on board his vessel the next morning. Of this place Mr. C. remarks : “ The wild, romantic scenery which presented itself on our entering the harbor was truly delightful. Nor was I less delighted with the appearance of the country after reaching the shore. The land is much more uneven than in any part of the country which I had hitherto visited. After dining

in company with several gentlemen at the house of Gov. Russworm, we visited brother Wilson. Brother W. has a beautiful situation, elevated and commanding a fine view of the harbor and surrounding country. At present he has a school of more than twenty native pupils. After spending two or three hours here, we rode out two or three miles to Dr. Savage's missionary establishment, which was also very pleasant. Here, as well as in every other place, we were received with the greatest cordiality." Having passed the night, they returned to Mr. Wilson's, and in the afternoon of the same day embarked again for Edina, where they arrived on the 31st, greatly refreshed by their voyage, and very grateful to Capt. Brown, who refused any remuneration.

Mr. C. thus continues his journal :

"Jan. 15, 1838. The health of brother M. and myself seems much improved since our trip to Cape Palmas. On the 11th inst. I visited Sante Will's place in company with brother Day. As my health was considerably impaired during the last rains, by the inconveniences of my native house, I deemed it a duty which I owed to the cause of God, as well as to myself, to endeavor to obtain one better adapted to secure health. The king seemed pleased with the idea of my returning to live with him, and promised to set about building me a house. But the natives are so tardy in their operations, that it will not probably be finished under two or three months.

Our school consists of eleven native children, ten of whom we board. One of them, a Kroo boy, is supported by Gov. Matthias, or rather by a benevolent society of which he is the agent. The conduct and improvement of the children have thus far been gratifying, and the seriousness which some of them at

times manifest, leads us to hope that they may ere long feel the force of religious truth."

"27. Last Wednesday the 24th inst. brother and sister Clarke arrived here from America. We were very much rejoiced to see them, and hope that God may spare them to be abundantly useful in this benighted land. As God has thus recruited us, may we feel our increased obligation to be wholly devoted to his service. We feel much solicitude respecting their health, but would look to God to guide us and them to the use of the best means for preserving it."

"Feb. 10. The dark cloud which for a season seemed to hang over our prospects is now in a good degree removed. Brother C. and wife have been here a fortnight without any attack of fever. Our school is increasing, and brother Day's health is tolerably good.

To-day I am thirty-three years old, about the age to which our Saviour lived on earth. O how little have I done for Him, who has done so much for me! How little self-denial have I practised, how few sacrifices have I made! O God, be merciful to me a sinner! As my health improves, I find that my inward trials increase. Sometimes I think that the Lord is purifying me, but when I look at my conduct I seem to be further and further removed from perfection. Our brethren at home hardly realize how much we need their prayers. As the missionary leaves almost all that is dear to him on earth, they associate with him a life of deadness to the world, and of constant intercourse with heaven. They little realize how much of secular business necessarily occupies his time and mind, the tendency of which is to lead his thoughts away from God. The mere crossing of the Atlantic will not transform a poor imperfect Chris-

tian into a spotless saint. With all his corruptions about him, he mingles with society which is governed by the same selfish feelings, though differently developed, as the community which he left behind. The different aspect under which this principle is acted out, may at first excite an unusual degree of abhorrence; but, as he becomes more accustomed to it, it will exert an influence on the corruptions which exist in his own heart; and, being in a great measure without the counteracting influence of gospel ordinances, he is very liable to become ensnared by worldly policy."

Having prepared a second and improved edition of the Bassa spelling-book, Mr. C. went down to Monrovia in the latter part of March to superintend its printing. On their way they experienced a tornado which lasted several hours. "The thunder," says Mr. C., "was heavy, the lightning vivid, and our little bark of seven or eight tons was driven, under bare poles, through the foaming waves with great rapidity." While waiting for the printing press he visited Millsburg and Caldwell, and, having succeeded in printing his spelling-book, returned to Edina after an absence of one month. Found the mission in an encouraging state. During his absence seven persons, one of whom was a member of the mission family, had been baptized, and one of the native boys connected with the school had been hopefully converted. "Surely," says Mr. C., "God has removed the dark cloud which a few months ago hung over us. He has brought light out of darkness, and set our feet in a large place."

The following letter to his parents is dated May 1, 1838.

“When I last wrote you, my health had been poor for some months, but God, who is rich in mercy, has been pleased to restore, and permit me to see good things in the land of the living. The last three months have been a season of much enjoyment both temporal and spiritual. The Lord has blessed us with a revival of religion. One of our domestics and one of our native boys have, we trust, been converted to God. The prospects of our mission have brightened. Our school has increased, and our mission has been reinforced by brother Clarke and his wife, who, having passed through the first attacks of fever, are now in the enjoyment of a good share of health. They are a great comfort to us, and we hope the Lord will spare them to be very useful here.

Brother Milne, whose health has been poor for some time, intends returning to America, and will probably visit you. We have suffered and enjoyed much together, and I esteem him very highly. You will probably wish that I had come with him; but we could not both well leave at this time. Should we never be permitted to meet in this world, I hope soon to meet you in a better land. That will be a joyful meeting, when, clothed in the white robes of salvation, we shall together prostrate ourselves before our blessed Redeemer, and, with hearts glowing with holy rapture, shall mingle our songs of praise to God and the Lamb. Delightful thought! This will make ample amends for all our sorrows here. Let the thought that every closing day brings us so much nearer this soul-enrapturing scene, beguile the pain of our short separation. I bless God that he has called me by his grace, and given me the abundant honor of laboring for his cause in this benighted land. I thank him for all the afflictions which he has caused

me to pass through, and for all the consolations by which he has supported me under them.

When we came here, there was not more than one Baptist in town ; now the number has so increased, that we are about building a meeting-house. We have now fifteen native boys in our family who, in general, behave very well, and seem to learn fast. Some of them can read very well in the Testament, and write a pretty good hand. They also study arithmetic and geography. Some of them seem to have very serious impressions. One little boy of about twelve or thirteen years of age, seems to give good evidence of a change of heart. You cannot conceive what joy this event affords us. We regard it as the first fruits of that great harvest which we trust God will gather in from this benighted land, and feel ourselves amply repaid for all we have suffered here."

Mr. Milne's health continuing feeble, it was judged advisable that he should take a voyage across the Atlantic, and accordingly on the fourth of May, he embarked on board the ship Emperor, Capt. Lawlin, for America. Mr. Crocker's health was at this time scarcely better ; but as brother Clarke and wife had but recently arrived, and had not yet passed the most dangerous period of acclimation, he could not think of leaving them alone.

From his journal we extract as follows :

"May 11. For several days brother and sister Clarke and myself have been sick with the fever. Sister W. also has been sick for some time past, so that we have had quite a sick family. But the Lord has kindly spared us thus far. Have some desires to be entirely devoted to his service, but have reason to

deplore my want of conformity to the divine likeness. O when shall I be free from the polluting influences of sin! Blessed God, sanctify my soul, and make me wholly thine. Whom have I in heaven but thee, and is there ought on earth that I desire in comparison with thee?"

"21. Our school increases. We have now twenty boys, as many as we can conveniently take at present. The conduct of a domestic in the family has much distressed me. O that God would touch her heart and bring her to deep repentance!"

"June 3. The Baptist friends in this region have made a praiseworthy effort, and have succeeded in erecting a house for public worship, which to-day has been dedicated to the service of God, the Father, Son, and Holy Ghost."

"July 7. For several months past have been staying in the colony. The desire to assist brother and sister C. while passing through the acclimation, and to instruct the native boys in reading their own language, as well as a regard to my own health, which was much injured by my exposures in the country the last year, have induced me to remain at Edina. Believe that I am more effectually accomplishing the object of my mission by this course than I could by any other. Two of our native boys who were our first pupils, and who are making good progress in their English studies, are now a great help to me in acquiring the native language. They are becoming more and more valuable to us, and, should they be permitted to stay with us a year or two longer, with the blessing of God, will be eminently useful as interpreters. The oldest is very inquisitive in regard to the meaning of our words, and has commenced a vocabulary of words, which are not commonly used in their intercourse with Amer-

icans. The other boy has talents of a superior order, and has been with me longer than any other. May the Lord convert their souls, and make them instrumental of great good to their countrymen."

"16. Have been trying to translate some of Matthew's gospel. Owing to the paucity of words in the Bassa, find it a rather difficult task, but the Lord enables me to get along quite as well as I could expect. I now have two native classes in school, learning to read in their own tongue. The two boys who are in advance of the others, having got through with the Bassa spelling-book, I furnish them from day to day with manuscript copies of my translation. This translation I make at home with the aid of my colonial interpreter, and then carry it into school, and require my native boys without assistance, to turn it into English. If the translation be correct, they will generally find but little difficulty in reading it. If incorrect, or defective, by proper explanations and illustrations, they will commonly be able to understand the passage, and to point out the error or defect in the translation. In this way I am making some progress in the language, and at the same time, they are not only learning to read fluently in their own tongue, but also making rapid progress in the English. Am under great obligation to God for furnishing me with these facilities."

"Aug. 6. Have been troubled some of late with weakness of lungs. Frequently raise blood in the morning, which produces a prostration of strength through the day. Whether my lungs are seriously affected or not I do not know, nor am I anxious about it. 'What I shall choose I wot not.' Am perfectly willing that God shall choose for me. Whether my life shall be longer or shorter may it all be consecrated to his service."

"17. Yesterday the body of Mr. J. Finley, agent of the colony at Senou, was found on the beach, just below the town of Bassa Cove, cruelly mangled. It is supposed that he was murdered by some of the Fish-men,* for the sake of plunder. He came up from Senou in a Slaver, and had landed on the beach for the purpose of coming to Edina. This is a melancholy circumstance, and should lead us to pray more earnestly that those, whose tender mercies are cruel, may soon come under the kindly influences of the gospel of Christ."

The circumstance narrated above led to a war with the Fish-men, of which Mr. C. gives the following account:

"Oct. 1. For ten or eleven days past, this colony has been in a state of alarm. On the 19th ult. the military force of the colony, marched down to Fish town about three miles south of the town of Bassa Cove, with a white flag to demand satisfaction for the murder of Mr. Finley. As they were going down the beach, the Fish-men fired upon them, and wounded several, but were silenced by the cannon of the colonists. The latter then proceeded to their towns, and burned three of them. But on their return the Fish-men made a vigorous assault upon them, and the colonists finding their ammunition failing, fled precipitately to their towns, leaving their cannon behind. The Fish-men followed them closely, and set fire to quite a number of houses in town, and also to a vessel which was nearly finished. When they had made their way into town, the alarm was very great on both

* Men from a Fish town. There are many such towns on the coast, inhabited by natives from different tribes. They live mostly on the water, and are often employed to catch fish. Those referred to above, were mostly of the Gro tribe.

sides of the river. Four persons, two men and two women, were drowned in attempting to make their escape in a canoe. For a while the natives seemed to have possession of a large portion of the town, and the prospect was that they would burn most, if not all, of it. But soon after dark, the Lord caused them to depart from the place when they seemed to have it almost wholly in their power ; for the inhabitants were so panic struck as to be almost incapable of resistance. It was a painful sight to witness the flames rising from one house after another in quick succession, marking the desolating progress of the savage foe. Had they succeeded in destroying Bassa Cove, it was supposed that they would come over to Edina and destroy that. And had they accomplished the first they would, under existing circumstances, have found but little difficulty in effecting the last.

The next day the Fish-men came up with a good deal of spirit, and again attacked the town. They got possession of the Baptist meeting-house and jail, and burned the Presbyterian meeting-house. But they were repulsed, and, though they have made several attempts, have not since been able to come into town. They threaten the destruction of the colony, but God, we believe, will not permit it. Some of our boys have gone into the country, and, should there be much appearance of danger, all would probably go. But God reigns ; and to him we cheerfully commit ourselves and his cause."

"8. The fears of the colonists have in some measure subsided, but still a strict guard is kept in both towns, and the people are not able to resume their usual occupations. They are daily consuming their provisions without being able to replenish their stock. Since the war commenced many families have been

robbed of almost everything by those natives who professedly came to fight for the colonists. These natives, taking advantage of the consternation which has prevailed in the colony, have done almost as they pleased. The colonists, for fear of creating new enemies, have suffered their goods to be taken away before their eyes."

"Nov. 6. Yesterday the body of brother Thomas, member of the Methodist church, was carried from the mission-house to the grave. I found him in the street, the day after the war commenced, sick, and without a home. The house in which he resided at Bassa Cove, had been burned the day before by the savages, and he was compelled to flee for his life. This is the second death which has occurred in our family since the commencement of the war. The other was a child about six months old, whose mother with some others fled to us for safety, when the natives got into the town of Bassa Cove. This war has considerably multiplied the objects of charity in this colony. Most of them have lost their crops of rice, being afraid to go to their farms. Their alarm has evidently been much greater than their actual danger would warrant. The Lord has guarded us, and we have reposed in quiet during the war, not having lost one night's sleep."

As the dry season was fast approaching, Mr. C. again returned to Sante Will's place to see what progress the natives had made on his new house. Finding it unfinished, he concluded to remain for the purpose of urging them onward, as they could not be depended upon unless under his immediate supervision. While here he still continued the study of the lan-

guage, and at the same time did what he could to instruct the natives. His journal thus continues :

“Nov. 18. Sabbath. This morning I called the people together to hear God’s word. Several of them had commenced working, but, on my requesting it, the head man gave orders for them to desist. This was probably done to please me, rather than from any conviction of its sinfulness. Several of them, including the head man, having come to meeting, I made some remarks on several of the precepts in the sixth of Matthew, and also spoke with them about observing the Sabbath. They admitted that what I said was true, but Sante Will remarked that ‘they were too old to be told of these things; they would do for the native children who attended our school, but it was too late for them.’ They evidently considered religion in the light of a new science which they were required to learn. Of its absolute necessity in order to their future well being, they are extremely ignorant. Since the meeting they have been more wickedly employed than if they had been at work. Sante Will having to-day received an accession to his numerous wives, they have celebrated the event by singing, dancing, drumming, firing guns, etc. Sante Will brought me just now the leg of a sheep or goat, which he had killed on the occasion. I declined accepting it, on the ground of its having been killed on the Sabbath.”

“Dec. 3. Last Saturday I witnessed the trial of a number of Sante Will’s wives. The object seems to have been to ascertain whether any of them had been unfaithful to him. The process of the trial seems to have been this. A grigri man places two small pots containing water about fifteen or twenty feet apart. The woman to be tried has one man to plead for her,

and another to plead against her. The grigri man puts, or pretends to put, a stone into one of the pots, about the size of a small bullet. The woman is then required to put in her hand and, if possible, take out the stone. If she finds it, she is declared innocent; if she does not, the palaver is said to have caught her. If she still persist in declaring her innocence, she is required to renew her efforts to find the stone. This may be done fifteen or twenty times. If after all she neither finds the stone, nor confesses herself guilty, she is put off for further trial. This process may be repeated three times, should the case seem to require it. The power of clearing, or convicting her is thus entirely in the hands of the grigri man. For, by putting his hand into the water, he can take out or leave the stone without her knowledge. Being a shrewd man, after carrying her through this ordeal, he is able to form a tolerably correct opinion as to her guilt or innocence, and makes his arrangements accordingly.

The natives have various other modes of trial which are very severe. In some cases they put into the eye one or two small stones, previously steeped in some corrosive substance, which, they say, will not fall out if the person is guilty, till the guilt be confessed. These stones produce much pain for several days, even when the stone soon falls out. In other cases the accused is required to put his or her hand into boiling oil. Sometimes red hot iron is applied to the skin; at others, a decoction of saucy wood is given which, if not ejected from the stomach, will produce death in a short time. The excessive superstition of this people serves perhaps as a check upon their vices; without it, in the absence of gospel restraints, they would probably be licentious to the last degree."

“10. Yesterday was the Sabbath. A few were present to hear the word of life ; many were at work as on other days. At night there was much drumming, dancing and singing. The almost total indifference of the natives in regard to spiritual things, is very painful. But I find comfort in looking forward to what may be the ultimate results of the incipient efforts now making for the extension of the Redeemer's kingdom in this land. In this ‘region of the shadow of death, light shall spring up.’ The light of the glorious gospel shall disperse the shades which now enshroud this people, and they shall yet ‘offer incense and a pure offering to the Lord.’”

“Jan. 6, 1839. Sabbath. The greater part of the people being absent, the town has been very quiet to-day. Very little work has been done except in the blacksmith's shop. My feelings were exceedingly tried this morning with the indifference of the natives in relation to divine things. A sense of the vileness of my own heart pressed me down, and this, with the manifest aversion of the people to attend worship, almost unfitted me for making any effort. After struggling with my feelings, and giving them a little vent by shedding a few tears, I sallied out and met the head man, who had not been to meeting for some time. I told him I could not get his people together to hear God's word, and ‘my heart did not lie down.’ He said he would speak to his mate, and let him collect the people together. I told him that God's palaver concerned him—that the same God made him that made me—and that the reason why his people did not come, was probably because he did not attend himself. He seemed a little nettled, but, not wishing to hurt my feelings, said he would come. He came, and we conducted worship with the few who were

present. I directed the principal part of my discourse to the head man, and tried to show him the necessity of a change of heart in order to meet God in peace. I told him that as the natives had pleaded, in excuse for this conduct, that they did not have the Bible, God had sent me to them with his word, but they would not come to hear what I had to say. He said they did not understand about this thing. I told him this was the reason why I wished them to hear ; that a man, who was asleep in a house on fire, could not be expected to escape till he was waked up. I feel very desirous that the head man of this town may become a Christian."

Having spent about two months at Sante Will's place, Mr. C. went down to Edina to await the arrival of a vessel which was daily expected. On the 12th of February, Capt. Lawlin arrived in the ship Emperor, bringing letters, packages, and goods from America. While waiting for this vessel, brethren Crocker and Clarke visited some head men on John's river, where they had never before been. They succeeded in getting some scholars, and the promise of more. "We are desirous," says Mr. C., "of obtaining as many as possible of the children of the head men. It will be safer for the boys themselves. The natives, who are very envious, and exceedingly jealous of any superiority on the part of those whom they deem their equals, will be likely to tolerate this in sons of their chiefs. It will also be adapted to extend the influence of our school. These children when grown up will have the power, and we hope will be disposed, to extend the light of science and of the gospel among their countrymen."

CHAPTER XVI.

Clothing for the Mission school—Return to Madebli—Labors among the natives—Conversation with Sante Will—Grigri superstition—Mode of life among the natives.

AMONG the packages received by Capt. Lawlin, was a box of clothing from friends in Newburyport, designed for the children in the native school. As the natives wear very little clothing, and their young children none at all, it devolves entirely on the missionaries to see that their scholars are decently attired. They receive them in the state of savages, but with the design of educating them in the habits of civilized life. They have always provided plain dresses for the girls, and shirts and pants for the boys, with a plain jacket for the Sabbath.

For the purpose of leading the children to distinguish the Sabbath, they are always cleanly dressed upon that day, and, where it is practicable, are provided with an additional garment.

We extract the following from a letter written by Mr. C. in reply to one received with the box from Newburyport.

“ Dear Sister C.,—Your letter and the valuable present of clothes to our school which accompanied it, you may be assured, were highly acceptable. We would most heartily thank you and through you the society which you represent. The gift was in itself very valuable, and at the time it was received much

needed; but its value was greatly enhanced by the source whence it came. To receive such a token of affection, and especially of regard to the cause in which I am engaged, from the church with which I was first connected, with whose members I was permitted for years to hold sweet counsel, and around which cluster almost all the hallowed associations of my early religious impressions, seemed to give your offering a tenfold value. May the Lord reward you for your kindness, and may these heathen boys, who are now clothed through your bounty, soon be clothed in the righteousness of our Saviour, and call down the blessing of heaven upon your heads. Tell the dear sisters that I shall regard them as pledged by these contributions to pray for us. Let your prayers and your alms go together, and God will bless you."

On the 23d of February Mr. C. again repaired to Sante Will's place and resumed his labors among the natives. A few extracts from his journal will show us in some measure how he was employed during the seven weeks which he spent among them at this time.

"March 10. This is the third Sabbath since my return to Madebli. Fewer persons at worship to-day than on either of the preceding Sabbaths. This is probably owing to the fact that a dead body is about to be buried in a town about two miles distant, and many of the people including the head man have gone to attend the ceremony.

Sante Will has returned, and just came in to salute me. His question as he came to the door was, 'You live well to-day?' Without answering him I said, 'You do not live well to-day, going off as you have done to play upon the Sabbath.' I then gave some vent to my feelings, which had been very much tried.

by the entire indifference of the people in relation to their eternal interests. As I condemned his entire neglect of God's commands in somewhat severe language, I thought he would retort in anger. But he did not. He attempted to apologise by saying, that he had been called there in case a palaver should arise, as happens sometimes on such occasions. He afterwards told my interpreter that if he had not gone they would have called him a 'God man,' and forsaken him. He has yet to feel, that such a sacrifice, if necessary, must be made, or he can never enter heaven. O that God would send an arrow of conviction into his soul, which would not suffer him to rest day nor night, till he had given his heart to God !"

"19. Have had several paroxysms of fever within a few days. Last Sabbath, being very feeble from the effects of fever, and knowing the unwillingness of the natives to attend, I felt some reluctance about calling them together. Resolved, however, to try in the strength of God, to do something for their eternal welfare. The head man with several others came, and I was enabled to speak to them in a way which seemed to interest their feelings. The head man stopped after meeting, and said he loved me. He said that these things were new to his people, and they did not understand them; but that he hoped I should continue to call them together and instruct them. May the Lord send his Spirit into their hearts, and make them feel their need of religious instruction. Thou, who art the 'resurrection and the life,' canst raise them from the death of sin, and make them living members of thy spiritual kingdom. Work like thyself, O Prince Immanuel, and multiply the trophies of thy cross in this dark realm of Satan's empire !"

"20. Yesterday there was such a scene of confusion in town as I never before witnessed. A quarrel took place between natives belonging to two different head men. The parties were much enraged, drew their knives, cocked their guns, and took aim at each other. As they were running round among the houses, we sometimes came within the range of their aim. Sante Will used his utmost efforts to prevent the effusion of blood, and at length persuaded the parties to hold a palaver."

"23. Had some conversation to-day with the head man on the vanities of his grigris. He said that his god and our God were different,—that his grigri was in the place of God to him. I told him that his grigri was nothing but a stick, and could do nothing—that, if he looked to God for help, God would help him; but if he looked to his grigri, God would be angry. He appeared uneasy, and told my interpreter that such conversation made him angry. He called my attention to the fact that there had been an unusual number of deaths in town, and that his house with most of his goods had been burned during the past year, and intimated that it was on my account. I told him that it was more probable that God suffered his house to be burned because he had so much slave money in it."

"24. The head man coming in this morning just before meeting, the conversation of yesterday was resumed. As I still persisted in asserting my disbelief in witches and grigris, he became much excited, and said with much earnestness and positiveness, that it was so in this country though not in America,—that if any one said it was not so, he told a lie,—and that if I should live here ten years, I would say it was true. He said, 'If you do anything to break country

laws, they, meaning probably the grigri men, will make grigri for you and kill you.' He also said that, should he see me doing anything of the kind, he would tell me to stop. I told him that in my country people expressed themselves freely on religious subjects, and that I should tell them what lived in my heart on this subject, if they had a pistol at my breast,—that I did not expect to tear down their grigris, but must tell them wherein they were wrong; if I did not God would be angry with me, for he sent me for that purpose. He said that he had been drinking so much palm wine that morning that his head was not clear, and he should not come to meeting. The true reason probably was, that he did not like my sentiments, and was afraid to appear too friendly, lest some ill consequences should accrue to him. The superstitious veneration of the natives for their grigris and grigri men is very great, and to hear them spoken lightly of, seems to produce in them an involuntary shuddering. Should the head man say what I say about them, it would probably cost him a large sum of money, if not his life.

Among those who attended meeting to-day was a grigri man. When I told them it was wrong to look to their grigris for help instead of looking to God, and that God was angry with them for it, he seemed a little restless, but said nothing. Am a little encouraged to hope that the gospel will yet obtain a lodgment in their hearts. Were we left to depend entirely upon the influences of moral suasion to bring these heathen to the light of truth, we might forever despair. Their superstitions are too deeply rooted to be reached by mere human reason. Nothing but the all-powerful energy of the Holy Spirit can break their bands. But, in dependence upon divine aid,

we would continue to prophesy over these dry bones, and say, 'Hear the word of the Lord,' while by faith we look forward and see, through all the length and breadth of this valley of vision, an exceeding great army springing up in all the glow and animation of spiritual life. The Lord hasten it in his time."

"April 1. Yesterday being Sabbath, brother Clarke, who came here last week, addressed the natives. They remarked that they were ignorant, and must learn these things as a man would learn the alphabet, one letter at a time. A person who has never been among the heathen, can form no proper conception of the extreme ignorance of this people. But there is One who can open their understandings, and, with the quickness of thought, convey to their minds clear ideas upon subjects of which they previously had no conception."

"7. Sabbath. One of our number at meeting to-day was a kind of Simon Magus, who, within a few days has come to town, 'giving out that himself is some great one.' He professes to have the power of killing any one by his arts with the utmost facility; calls the head man of this part of the country his slave, and requires a large sum for his redemption. He came around our house and seemed much vexed because he could not inspire us with a fear of his arts. When I saw him boasting of his wonderful powers, and endeavoring to infuse a superstitious dread of himself into the minds of the people, I felt disposed to say, 'Thou child of the devil, thou enemy of all righteousness.' But, after conversing with him, and finding that he had never heard of God's word, and hearing him confess that he did not know where men went when they died, my anger turned into pity.

To-day, I invited him to come and hear about God's palaver. He came, but made no remarks."

The following letter to his sister, gives a somewhat detailed account of his manner of life among the natives.

Edina, April 26, 1839.

Dear Sister,—It is now almost four years since I left home. When I came out to this country, I had very little expectation of being spared so long. But such has been the will of God. Begin to feel that my coming hither will not be altogether in vain. If permitted to reach heaven, as I trust we shall be, we shall all rejoice in this short separation, however painful now. Trust you have found, my dear sister, by your own experience, that your happiness does not depend on earthly comforts. If Christ is ours, all things are ours. My greatest privation is that of being separated from Christian friends in America; yet the pain arising from this source is small compared with that which is caused by the hidings of the Saviour's countenance. Let us have peace of conscience and free access to the throne of grace, and we may be happy in the absence of all earthly friends.

You may wish to know something about my manner of living among the natives. As to the comforts of life, I have no reason to complain. I have wholesome food, and enough of it. Rice is the principal article of food in this country. In the morning, if I have any fresh fish, or some which has been dried over the fire, I have it made into soup and eat it on boiled rice, or sometimes have a chicken or a part of a chicken made into soup, and eat this with my rice. When I have neither fish nor chicken, which is not often, I eat palm oil on my rice. In addition to this

I frequently have cassada, which is about as good as a potatoe, or a plantain roasted ; this is a kind of substitute for bread. This is my food for breakfast and supper week after week. For dinner, I have cassadas boiled and beaten up into a kind of pudding, on which I put fish soup or chicken soup, as before. Sometimes, though not very often, we have other kinds of meat, such as goat meat, mutton, beef, etc. ; but let the meat be what it may, it is all cooked in one way by the natives. They seem to know nothing about roasting, baking, frying, etc. If they get a little soup of any kind to eat on their rice, they think they do well. But their mode of living is wholesome, and I seem to enjoy better health among them than in the colony.

You may perhaps think because they are heathen, that they are ill-natured, etc. But it is not so ; they are generally pleasant. No one has ever spoken disrespectfully to me since I have been here, though I often feel obliged to speak sharply to them. They hate work, but are very fond of play ; will sing and dance almost all night, for several nights in succession. Are hardly ever in their houses, except when they go to bed.

The people of New England can form no conception of the immense difference between themselves and these poor heathen, either in spiritual or temporal privileges. Had they the hopes of immortal glory in their bosoms, it would be of comparatively small importance whether or not they enjoyed all the comforts of civilized life. But when we see them completely blinded by their superstitions, and pursuing, in a body, the broad road to hell, it should affect our hearts, and lead us to do what lies in our power, to snatch them as brands from the burning. You must

pray much, dear sister, that God may make me instrumental of great good to them."

Mr. C. returned to Madebli the ninth of May; was somewhat tried to find his house still unfinished, as the rainy season had already commenced; nor was he able to get it completed till nearly a month after this.

CHAPTER XVII.

Missionary trials—Native superstitions—Revival at Bassa Cove—Conversation with Sante Will—Arrival of Miss Warren—Letter home—Kong Koba's letter—An appeal to Christians.

THOUGH our missionaries enjoyed at this time many sources of encouragement, such as the prosperity of the native school, the manifest improvement of the pupils, the growing confidence of the natives, and their own increased knowledge of the Bassà language—evident tokens that God smiled upon their efforts—yet, with all this, they were a very feeble band, often struggling with disease or harassed with unnumbered cares. The superstitions of the natives, interwoven as they were with every thought and action, furnished a powerful obstacle to the spread of the gospel. Mr. C. was much of the time alone with them. From one week to another he saw no other society. The heathen, in all their degradation, physical, mental and moral, were constantly before him. So deceitful, that from the highest to the lowest, no one could be confided in,—so indolent, that, if a per-

son would have anything done which required much labor, he must stand over them and urge them forward continually,—and so ignorant as to be hardly capable of receiving the most simple truths of the gospel. “To prevent impatience in view of their conduct in almost everything,” says Mr. C., “we need the constant recurrence of the question, ‘Who maketh thee to differ?’ A little reflection upon their real situation is adapted to change disgust into pity.”

His journal thus continues :

“May 12. Yesterday saw one of the natives talking to a snake, that lay coiled up close to his house ; his countenance indicating much anxiety. He was pouring cold water upon him, and going through the same ceremony which they use in settling a difficulty between two parties, that is, taking water into the mouth and spitting it out again. He was entreating the snake to go far away. As the snake seemed to be deaf to all his entreaties, I offered to kill him. This proposal he rejected with apparent superstitious horror. He had the impression that the snake had come to call him away from this world, and seemed anxious to propitiate him, to get a release from death.”

“June 3. Among those who attended worship yesterday were the head man and some strangers. The subject was the love of God to man as exhibited in his providential government, especially in the gift of his son. As the various evidences of his love, were one after another brought forward, the obligations of men to love God were urged upon the consciences of the hearers. Their countenances, as they looked one on another, seemed to say, That is true. But we find here, as in Christian lands, that it is one thing to get

the assent of the understanding, and another to get the consent of the will."

"June 7. This day removed into my new house, which is much larger and more commodious than the one I left. This house I would dedicate to God. May he here deign to grant me the visits of his grace. Have had of late more peace of mind than for some time previous. Hope I am beginning to rejoice a little in tribulation, knowing from past experience its beneficial effects."

"16. Had a rather larger and more encouraging assembly to-day than usual. The head man attended in an American dress. As he had expressed a desire to have a meeting dress, I gave him some of my old clothes, which, with what he before had, enabled him to make quite a decent appearance. When I spake to him this morning about attending meeting, I found him, surrounded by others, hearing a palaver. Being told that he would soon get through, I promised to wait for him. In a short time he came, bringing the men that were with him to hear God's palaver. Felt thankful to God for the encouragement thus afforded me to go on in my work. A native, to whose neck I had applied a wash 'on account of its being painful, came in just now inquiring whether it would be proper to apply the wash to-day, as it was Sabbath. I told him that we must eat, and the sick must have medicine on the Sabbath as well as on other days, but working on the farm, gunning, etc., were not proper."

"23. Had a good number present at worship to-day, among whom were some women, most of whom belonged to the head man. Do not know whether he opposes their coming or not. But as he was out of town, they seem to have taken this opportunity to

gratify their curiosity. It seems to be their policy to keep their women as ignorant as possible. The men endeavor to impose upon them some superstitious shackles which themselves do not wear. To tell the country women that the country devil is nothing more than a man, a fact known by the men, would excite more indignation than perhaps anything else that could be said. Some of the women, however, are probably as well aware of this fact as the men. But they would not dare to say so in their presence.

The native devil is a man who at times assumes an extravagant dress, by which his body is concealed, puts on a wooden face, and then comes into town, making a noise resembling the gurgling of water in the throat. Great pains are taken to keep the women and children in ignorance of the real character of this personage. At the age of about sixteen, the young men are permitted to go into what is called the devil's bush, (a patch of woods consecrated to this object,) and are there initiated into its mysteries, which must on no account be divulged to women or children. Any one who should do this, would forfeit his life or liberty. Should a woman go into the devil's bush, or discover the deception of his wooden face, or should she say there was no real devil in the bush, she would be immediately put out of the way, by death or slavery. Should all the women in town by chance see the devil's face, and thus detect the fraud, the whole town would be destroyed, and men, women and children be either killed or sold into slavery. This I am told is the country law. The trial of capital offences is called a devil palaver, and is conducted by the head men in the devil's bush. When the man is condemned, the palaver is said to have caught him,

and, unless redeemed, he is sold, or put to death; in that case he is said to be carried off by the devil."

"July 3. Had a talk with a native to-day who insisted very strongly that men came back, if not buried within four days after death. When I insisted to the contrary, he said I wanted him to disbelieve what he had seen with his own eyes, and promised to bring me a man who had been into eternity and had come back."

"7. A native told me to-day that he had just heard that his infant child had fallen into the fire at the farm and was burned very badly. He said if he found the child was likely to be deformed, he would kill it. When I remonstrated with him against such an act, he said he could not bear to have any person look on his deformed child, and ask whose child that was. Said he would tell his wife if the child was burned very badly, never to bring it to him. I have very rarely seen a native much deformed."

"21. Called the people together as usual. The head man came with several others. Am pleased to find that the natives listen apparently with deeper interest than formerly. Hope that the truth is making some impression on their minds, though I see but little evidence other than their increased attention. Long to see some of these poor natives exhibiting unequivocal evidence of genuine repentance. But, knowing that the progress of the gospel is usually slow at first, I desire patiently to sow the seed, and look to God to cause it in his own time to spring up and bring forth fruit."

"Aug. 6. Some days ago two children were drowned in an attempt to cross the river in a small canoe. The grigri man was hired to ascertain who had been engaged in drowning the children. The act was

charged upon two living persons, and one dead body. He told them that they turned into an amphibious leopard and seized the children. This was readily believed, and the accused will probably undergo a trial for it. How deeply should our hearts be affected by a view of such ignorance and degradation!"

"8. To-day received a letter of a very encouraging character from one of our native boys, who stands at the head of all the others in intelligence and learning. He is a son of the late king Koba, who has been dead a number of months, but, as is usual with head men, has not yet been buried. Some preparations seem now to be making for his burial, which will probably be attended with feasting, drumming, dancing, firing of guns, etc. They had sent for this lad to be present on that occasion, but he refused, fearing lest his mind should be diverted by it from the great subject of religion. Considering that it will lower him in the estimation of his countrymen not to attend the burial of his father, and that the natives are extremely fond of being present on such occasions, this decision of his evinces sincerity, and a good degree of earnestness for the salvation of his soul."

"21. Returned yesterday from a visit of eight days at Edina and Bassa Cove. Found that the church at Bassa Cove were enjoying a refreshing from the presence of the Lord. Four sisters and a brother commenced a series of meetings every evening except Saturday; and, though few joined them, persevered month after month, till the Lord appeared in their midst, arousing the other members to their duty, and awakening sinners from their slumbers. Nine persons have been baptized. The church now numbers forty-four, having increased four fold in four years. Their pastor labors faithfully for their

spiritual interests. He maintains his own family by his labor, preaches three times on the Sabbath, takes charge of the Sabbath school, preaches once on a week day, instructs his church two evenings in a week in reading, etc., and usually meets with them in their prayer-meetings. As we have a meeting-house also at Edina, brother Day superintends a Bible-class and Sabbath school, and preaches to the people on this side."

"19. Received letters from some of our native boys to-day which made my heart glad. Two of them I trust have been born again. Feel amply repaid for any little sacrifice which I have made in coming to this country. May I evince my gratitude to God by a complete consecration of my powers to his service."

"29. Had some conversation with Sante Will this afternoon about grigris, witchcraft, etc. He said that grigri men were sent of God, and were in the place of the Bible to them. I told him the Bible said we must judge men by their fruits. Look at that tree; if you get palm nuts from it, you call it a palm tree. If these men are God's men, they will do the will of God. Does not God hate all bad ways? 'Yes.' Do not these men do 'rogue fash,' and get into palavers? (Two cases of this kind had just come under his eye.) 'Yes.' Can such men be God men? When these men say that they see spirits invisible to others, you are dependent upon their bare assertions. Will they not lie about other things? 'Some will.' Why will they not lie about this also? They tell it to get money. Suppose I should tell your people that I went to the moon and slept last night; as they would have merely my assertion, what would they say? 'They would say, Something came and carried you

thither; because they know you be God man, cannot tell a lie.' This answer shows their astonishing credulity. What do you think about G——? This man had professed to be a great grigri man, and that he could kill any one with the utmost ease, by his arts. He is now in the stocks for some crime. 'I think,' said he, 'that G—— is not a proper grigri man. He told me that he should kill the American men,' (my interpreter and myself,) 'and I told him to do it, but he did not.' We had told the grigri man that we did not fear his power; that he could do nothing, etc.; and Sante Will was well aware that he was so mortified and angry that he would have killed us, could he have done so by his arts. Though Sante Will was angry at the commencement of the conversation, yet, finding that he could not well maintain his ground, he sat down and listened patiently to what was said."

On the 27th inst., the mission at Edina was reinforced by the arrival of Miss Rispah Warren, of Boston. Mr. C., who had been formerly acquainted with her, went down to Edina on the 4th of October, and from this place wrote as follows to his parents:

"We were disappointed in not seeing brother Milne by this arrival. Fear he will never be able to return to this country. His health is poor, and his constitution broken. I love him and feel his absence, but would be submissive to the will of God. Brother and sister Clarke are both devoted Christians, and are a great blessing to this mission. Sister Warren, of whom you have heard me speak in America, was an active Christian in Boston, and, should she be spared, will no doubt be very useful here. I learn from her that you are enjoying a revival in Newbury-

port. Also that brother S. has been hopefully converted. There was evidently a great change in him when he last wrote me.

You will no doubt wish to know how I am getting along. I spend most of my time in the country among the natives. My health is generally good, and they treat me well. Have been for some time preparing a portion of the New Testament in the Bassa language. As we have to be very particular, in order to get a correct translation, it is slow work. We intend soon as possible to publish the Gospel of Matthew, which will probably be soon followed by that of John. The present aspect of our mission is more encouraging than ever before. Trust that two of our eldest boys have been recently converted. Brother Clarke lives here in the colony, but goes out on the Sabbath and preaches to the natives in their own towns. On his return he preaches to the native boys belonging to the school, about twenty in number. Kong, the eldest of the boys who were spoken of as hopefully converted, has been with us three years, and is an excellent interpreter. You cannot conceive the joy it gives us to reflect that these boys have, as we hope, embraced the Saviour. We view them as some of the first fruits of that harvest of souls which the Lord will hereafter gather in this country. As I was sitting in my country house a few days since, I received a letter from each of the two boys above mentioned, declaring their hope in Christ, and giving me an account of their feelings. I felt that this was worth coming to Africa for; and that I had been abundantly rewarded for what little sacrifice I had made. But I trust that this is not all I am to witness. The light, which is now beginning to streak the horizon of this dark continent, is destined to increase, till, through

its whole length and breadth, it shall be filled with the knowledge of the glory of God."

The following is a copy of one of the letters referred to above :

"Edina, Sept. 19, 1839.

Dear Sir,—I take this opportunity to write you these few lines to inform you that I am well. I want see you very much. That day you go away I feel very sorry that I should turn back, then I go and told God. O Father teach me. Dont let me forget thee so soon. Then I suppose God hear my prayer. When I sit down or walk, my heart live with God. Yesterday and to-day my heart feel to love Christian people. I love all these boys, and I hope they will pray too. First time when I go to meeting, I hurry, I want to come out, I see minister preach so long ! But now when I go to meeting, I listen what minister say, meeting done so soon ! O Mr. Crocker, I want see you, I want tell you how I feel, and I cannot tell you very well, my heart feel light. I love to read Bible, and I love to hear more about Christ. O Mr. Crocker, my love is increase, and my bad feelings is decrease. I want you to come and talk to me. First time I love you all true, because you all give us what we want. I not love because you all are Christian people. I laugh at some old Christian people. Now, if I see person love God I love him too. When Miss Caroline, she heard that I am glad, she felt very sorry. When she saw Bowe pass by street, she call Bowe and say, tell Kong to come here. Then I go see her ; she say when school out I want you to come and talk to me. I want religion too. When school out I come, and I ask her, What you feel ? She say, I dont know how I feel. Then ask her, did feel any sorry ? she

say, yes. Then I told her when we pray, we must trust in the Lord, we must know he will pardon our sins for his Son's sake. Well, when I come away, told *her* pray; God will hear you by and by. Last night we went to meeting. I talk to these boys. I suppose they are sorry for their sins. The text was 22d chapter Job, 21st verse. Then I look, plenty of them were sleeping. O, I felt sorry when I see Bowe, Zewis, Tom Peter are asleep, and Prince not sleep. I want to talk to James very much. My brethren, I hope you all may pray for me, that I may have more pleasure in God. My prayer be with you all, and I wish you to talk to Badni. Remember your friend,
KONG KOBA."

The following extract from a letter of Mr. C. to the Board, was published in the Baptist Missionary Magazine, March, 1840.

"It is painful to reflect upon the apathy of a large majority of Christians in civilized lands, in relation to the spread of the gospel among the heathen. This is manifested in the small amount of money contributed for this object. For whatever may be the apparent fervor of the prayers of Christians, and the degree of earnestness which they seem to exhibit for the spiritual welfare of the heathen, their actual zeal is to be estimated by the amount of their self-denial in seeking its accomplishment. It seems to me that if the standard of moral obligation were properly elevated in Christian lands, we should not see churches of one or two hundred members, if they happen to contribute two or three hundred dollars in a year for the spread of the gospel, filled with self-complacency, and lauded by others as if they had performed some acts of supererogation. Is it not true, that, for the

purpose of encouraging churches to contribute, the language of praise is sometimes used in cases which call for censure? There are, no doubt, those who groan over the covetousness of the church, but repress their views for fear that Christians are at present unprepared to admit all the claims of a perishing world. But, is it not time for all such to speak out? When will the church arise from her slumbers, unless some 'sons of thunder,' armed with the Spirit's power, and sustained by the authority of Jehovah's word, shall solemnly charge upon the church the crime of robbing God; and continue to ring the peal in her ears, till the sleeping conscience of each member is aroused, and he can no longer pursue his present course without blushing, when he calls himself a follower of Christ?

It has, perhaps, been expected that more appeals to the public would come from missionaries. But if every individual of them should utter the language of his heart, it would, probably, be something like this: 'When I think of the small amount of effort made by Christians in enlightened lands, for the spread of the gospel among the heathen, compared with the unspeakable importance of the object, and the immense weight of obligation resting on them, I fain would speak, but my feelings swallow up my words,—language seems so tame that I sit down in despair.' Oh, when will each individual Christian act, in some degree at least, as it becometh an heir of glory, and, as a joint heir with Christ, feel that all his interests are identified with the promotion of the Saviour's blessed cause!

I would not censure indiscriminately. No; there are in Christian lands those whose hearts feel deeply in view of the wants of a perishing world; whose

toils and sacrifices evince, that in the spread of the gospel they feel an intense interest. Were it the will of God, they would gladly leave their native shores to hold up the torch of truth, amidst the darkness of pagan superstition. On the untiring efforts of such, under God, the cause of missions may rely. May they not be discouraged, but seek to diffuse, far and wide, their own spirit! How humiliating the thought that, instead of the mass of Christians contributing of their substance *promptly, cheerfully, and liberally*, for the promotion of the cause of God, agents must go forth and beg, like a wretched dependent on the world's cold charity, till some few dollars are, with reluctant hand, cast into the treasury of the Lord!

The time was when the Board of Foreign Missions could say, 'Give us men, and we have the means to sustain them.' But now they are compelled to say aloud, 'We want money.' There are some who feel indignant at the dishonor cast upon the cause of God, when public appeals are made for its indispensable pecuniary support. But if they feel jealous for the honor of God's cause, let them consider that the dishonor consists not in the pleading for money, but in the necessity for such pleading; the reproach falls not on those who ask, but on those who are asked. Yes, it is a dishonor to the Christian name, that the agents of societies for spreading the gospel, should be under the necessity of making so frequent and such urgent appeals to the Christian public for aid. While an infidel world are looking on the efforts of Christians, and throwing upon them the charge of not believing what they say, may all such occasion for their unholy triumph be speedily removed! But this never will be, till Christians learn to rank the sin of covet-

ousness with the sin of idolatry, and an undue withholding from the treasury of the Lord with the sin of robbery.”

CHAPTER XVIII.

Journey into the interior to Bobli and Dua Will's place—Visit to Kaigina—The Kpese people—Breaking of a grigri—Discouragements—Reconciliation between Bage and the colonists—Letter to the Board.

IN the month of December, Mr. C. again went to Edina to attend a meeting of the association; was present at the organization of the little Baptist church at Edina on the 20th inst., and on the 29th had the privilege of witnessing the baptism of Lewis Kong, the first native convert, by brother Day who had been chosen pastor of the new church.

The following account of an excursion into the country is from his journal under date of Jan. 24, 1840.

“Started on the 20th inst. up the Mechlin river, with the design of reaching Bobli. But the river being very low at this season of the year, was obliged to stop several miles short of my destination at a town called Ma, where we spent the night. Found myself quite uncomfortable from the cold, which was probably about 65 degrees, Fahrenheit; and, though we had a good fire during the first part of the night, was awaked about midnight by my native boys crying on account of the cold. So even is the temperature here, that a change of a very few degrees is severely

felt. Called the people of Ma together, and imparted to them some of the truths of the gospel. The next morning started on foot for Bobli, where we arrived about noon. This town is situated on the Mechlin, at the head of canoe navigation, about forty-five miles from its mouth. Having passed the night, proceeded the next day to Dua Will's* place, six or eight miles further into the interior. The natives who accompanied me, tried much to dissuade me from going there; said it was very far—the path very difficult—that I 'no fit to walk him,'—that war lived in the path, etc. The head man at Bobli also tried to persuade me not to go. But by coaxing, and threatening to employ other guides, I obtained the consent of my men to go. They seemed however afraid, when we were passing through a forest of some miles in extent, that some persons might be lurking at the side of the path to destroy us. I found the walk much shorter and more pleasant than I anticipated.

Dua Will's place is the largest and one of the most pleasant towns in this section of the country. It is just beyond a ridge of high hills which for many miles run parallel with the coast. Dua Will is called the Devil Master. He presides in all their 'devil palavers,' i. e. in all their trials for capital offences. He possesses a strong mind, and much shrewdness, and is said to be superior to any man in this part of the country in pleading a cause. When I first arrived there was quite a scampering among the children; but, after the alarm was over, the natives surrounded me, and, supposing I did not understand, were quite free in their remarks upon my appearance. The

* Generally written Duawi or Zuzo.

head man ordered something to be cooked for me, and after a while began to inquire into my business. This gave me an opportunity to state to him some of the truths of the gospel. As these natives are exceedingly suspicious of white men, I was explicit in stating the object of my visit; told him I was desirous that he should know all that lived in my heart in regard to them; that it would be useless for me to say much about my 'fash,' as strangers always used sweet words—he could inquire of Sante Will about that; if I did the country people 'rogue fash,' I was a single man, and in their power, etc. He said he would collect his men in the morning, and I could tell them all together. The next day I explained my business to the principal men, and Dua Will gave me his son and nephew to instruct. On my return, the head man at Ma gave me a boy.

As we proceeded back from the sea, the face of the country became more hilly, and the air more salubrious. I saw several places which seemed far more eligible for securing health than any I had hitherto found. My way seemed, in a measure, prepared before me, as the people had heard a favorable report of me. I would now bless the Lord for all his kindness in leading me out and suffering me to return in safety."

Soon after this Mr. C. made another excursion into the interior, of which the following is his account:

"Feb. 8. Sante Will's place. Returned yesterday from a visit of nine days into the interior. Wishing to have more correct information respecting the interior than can be obtained by report from the natives, and also to preach the gospel to those who never heard it, I commenced my journey with the intention

of reaching, if practicable, the Kpese tribe. This tribe, which appears to be quite numerous, occupies the country back of the Bassa people, and furnishes a large portion of the slaves which are exported from this part of the coast.

Started on the 23rd ult. a little before sunset, and arrived about an hour after dark at Ziate's town. Next morning we started for Gedevele's place, six or eight miles distant. There I took breakfast, and conversed with the people upon the subject of religion. Upon leaving this place, our only alternative was to continue our walk until sunset, or sleep in the woods. Just before dark we reached a town called Goweng. Could hardly eat or sleep from excessive fatigue. Next morning, having addressed the people on the concerns of eternity, proceeded on my journey. Reached Kaigma's place about sunset. This is the seat of power in this region, and is quite a large town for this part of the country, containing perhaps from 800 to 1000 inhabitants. A barricade from ten to fifteen feet high surrounds the town, which is entered by passing through three gates. Around it are several smaller towns or villages. The head man is powerful, and has great influence, if not absolute authority over the Kpese people. He was then on a visit to that tribe, and, during his absence, his brother had charge of affairs. To him I applied for liberty to pass into the Kpese country. He said Kaigma was expected every day, and wished me to wait his return. Being desirous of spending the Sabbath there, and becoming acquainted with the state of things in that region, I consented to wait three days, on condition that if Kaigma did not return, he was to consult with others and give me an answer.

Knowing that my journey was viewed with suspi-

cion, I endeavored to allay it by telling them, that if I injured them, they had me in their power, etc. At the end of three days, I received an answer, the purport of which was that, as I was a gentleman, and the first white man who had visited that town, it was not suitable to send common men with me lest I should be injured by the Kpese people ; that if any accident should happen to me his brother Kaigma would make a palaver for him, for letting me go without his consent ; but that if on his return, his brother should be willing to let me visit the Kpese people, he would let me know, and would himself accompany me thither. Being within a day's journey of that tribe, I was anxious to proceed ; but, finding it impossible to obtain permission from him, gave it up.

While at this place I had several opportunities of acquainting the natives with some of the most important truths of the gospel. Having addressed them on the wickedness of man, a state of retribution, the necessity of a new heart, etc. they inquired of one of my native men what evil thing they had been doing. He, nearly as ignorant of the gospel as they, told them that if they would become Christians they must have but one wife, thus bringing forward, as the sum and substance of all sin, a practice to which they had been accustomed from time immemorial, and which, so far from suspecting to be wrong, they considered as essential to respectability.

Though aware that they ought to be acquainted with this truth, I was averse to its being so introduced. Having therefore gained their attention once more, I took up the question, 'What evil have we done?' and endeavored to show them that all sin had its foundation in want of love to God ; inquired whether they had sought to do the will of God in

anything they had ever done; and, to show them more fully their guilt, attempted to describe the feelings and practice of a true Christian.

But O how painful, to be obliged to convey truths essential to the salvation of the soul through a medium which distorts, and often wholly misrepresents them! Nothing, except my own sinfulness, distresses me so much as my inability clearly to convey my ideas to the natives in their own language. I hope, however, by the blessing of God on persevering effort, to accomplish this, at least to some good extent. But should God in his righteous providence remove me hence before I attain this object, I trust others will have this privilege, and that many to whom this language is vernacular will be prepared, by the grace of God, and the education they are now receiving, to communicate to their countrymen the precious gospel of Christ. One object in travelling has been that, by mingling much with the natives, I might acquire more facility in conversing with them; but the prominent object was to ascertain the state of the interior, and by what means the gospel could be carried thither.

So far as my observation extends, the interior seems more healthy than the sea coast. As you go back from the sea, you ascend into a higher and purer atmosphere. The last town which I reached must be, I think, several hundred feet above the level of the sea. The man who would delight to be instrumental in raising the most degraded of his species to the dignity of sons of God, would find ample scope for the exercise of his benevolent feelings among the Kpese tribe. It is, however, my impression that such a person would be under the necessity of remaining at Kaigma's town for some time, in order to secure

that man's confidence, if not in his doctrines, at least in his character as a man of integrity and benevolence. After passing beyond the circle of my acquaintance, I seemed to be an object of suspicion. Some supposed that I was going to the Kpese people to buy slaves ; others viewed my coming among them as ominous of some dreadful calamity. What it presaged, they could not exactly tell, but sagely conjectured that the head man of the country was about to die. Few persons, if any, gave me the credit of acting from a benevolent motive.

As the Kpese men, who were carrying their burdens of camwood through the town, in passing me quickened their pace, and cast a timid look behind, it was mortifying to think that my own color was identified with a kidnapping, slave-buying, and slaveholding race. O slavery, thou foul stain on my nation's banner, thou dark spot on the sun of her freedom ! Wilt thou not be satisfied with attempting to shut out the light of heavenly truth from those who wear thy bonds in professedly Christian lands, but must thy dreadful influence rivet the chains which, lo ! these many years Satan has fastened on the souls of this people ? While my own nation is daily and hourly violating the command of God to ' break every yoke, and let the oppressed go free,' shall the mass of my countrymen lull their sensibilities to sleep by the cry of ' Peace, peace,' till the heavens gather blackness, and the vials of Jehovah's wrath rouse them from their guilty slumbers ? God forbid. The evil must be seen, and I trust will be felt and put away ; and that highly favored land, the free portion of which, viewed from this dark spot, seems a real paradise, shall still share largely in the rich blessings of heaven.

On the fifth inst. started on my return home, by a different route from that by which I came. The last day's journey was more painful than either of the preceding, in consequence of my suffering from fever. Started from Bobli soon after sunrise, and after a walk of about six miles stopped at a town upon the path to take breakfast. Here, one of my native boys blundered against a grigri, which the natives said they had been at some expense to procure from the Kroomen, knocked it down and broke it. The consequence was of course a serious palaver. As, in such cases, the injured party assess the amount of damages, their cupidity leads them to demand as large a sum as they think they can possibly extort. At first a slave was spoken of as the proper compensation. Being unable to concede to this, I anticipated some trouble. The sun was fast approaching the zenith, and, having a fever, and a dozen or fifteen miles to walk before reaching home, the event was attended with some inconvenience. One of my native men attempted to conciliate them, by saying that I was not acquainted with their grigri, etc. However, though I regarded the thing as nothing worth, yet, as they had sustained what they considered a real injury, I consented to give them articles to the value of about fifty cents, and so settle the palaver. They said, as I was a white gentleman, and did not understand their grigri, they would consent to take that, but, if a native had been responsible in this case, they would have charged a slave, bullock, etc. We parted in apparent friendship, and I arrived at Sante Will's place about two hours before sunset. Felt quite refreshed at seeing my native boys, who, as soon as they saw me, came running to meet me, manifesting great joy at my safe return."

"24. Yesterday being Sabbath, I went out as usual to call the people together. It being a busy season, most of them were at work on their farms. The head man gave as an excuse that he had no time. I told him he would have time to die and after death to hear God's palaver. He then said he would come. The natives here have learned so much of the truth as to know that, if they embrace the religion of Christ, they must give up many things in which they now take great delight; and being unwilling to renounce their idols, they do not like to have their consciences disturbed by the preaching of the gospel. The head man has had at times, I think some convictions of sin, but there are many obstacles in the way of his receiving the gospel. He has twenty or thirty wives. If these were given up, he would be considered a poor man. Besides, if a man puts away his wife without her consent, he is bound, by country laws, to pay a considerable sum of money. He probably has not one fourth of the amount requisite for putting away his wives. There is a law which extends far and wide in this land called the 'devil law,' to violate which constitutes a capital offence. There are some things in this law which, if he should become a Christian, he could not conscientiously sustain; and he might therefore feel constrained to take a course, which would probably result in the confiscation of his property, if not in the loss of his life. The head men, far and near seemed leagued together to preserve this 'devil law' inviolate; and no rank secures the offender from its penalty. Is it strange that a man thus situated, in a state of unregeneracy, with very obscure views of truth, should turn with reluctant feet towards the place where he hears his neglect to obey the gospel reproved, and is strongly urged, in view of all the

consequences, to engage immediately in the service of God? My hope is, that the Spirit will operate so powerfully upon his heart, as to make him willing to renounce all for Christ."

"March 6. On the 3d inst. received a letter from the Board, stating that they could not send us out a printing press for want of means; and that they must make a reduction in our allowances. And is it so, that this mission, after struggling with the difficulties incident to an unhealthy climate, and encountering the prejudices of the natives against instruction, just as it was beginning to see some of these evils disappearing, must be thus crippled in its infancy, because the members of the Baptist churches in the United States cannot afford to give once a year to their only mission on the whole continent of Africa *one half cent each*! Oh, how easily might a few of our wealthy brethren in America, without diminishing a single comfort of life, replenish the exhausted treasury of the Board, and thus relieve their missionaries, while bearing the twofold burden of heathen superstition, and the indifference of their brethren.

This language may seem harsh; but Christians at home cannot place themselves in the situation of their missionaries abroad. I say not this because I expect my personal comforts will be abridged; they probably *could not be* consistently with health, were my allowance ever so small; and I shall lay up just as much money as if I had 10,000 dollars a year. My greatest fear has been lest we should be obliged to dismiss some of our native children. But we have resolved to try to keep them, hoping, by rigid economy to keep our expenses within the limits assigned by the Board. But, if we maintain our present position, still we are deprived of the press, which to us, feeble and few,

would be one of the most important means of diffusing the light of truth."

After giving an account of a very fatiguing journey to Marshall, on the Junk river, where he attended a protracted meeting and baptism, he remarks, "The gratitude of our Christian brethren at that place, and the benefit which they apparently received from our visit, amply rewarded us for our toil. On our return we were about four hours ascending the Junk river. As I lay in the canoe, unable to sit up, the rays of a powerful sun, with the burning heat of the fever, compelled me to be frequently dipping my handkerchief in the water and laying it on my burning forehead." This was a painful journey, but arriving at Bage's place, the natives kindly prepared for him some pepper tea, which after a while produced a perspiration and considerably relieved him, so that he was able on the next day to return home.

Bage,* a chief who fought the colonists at little Bassa during the preceding summer, called on Mr. C. and requested him to go with him to Gov. Buchanan who was then on a visit at Bassa Cove. For the purpose of promoting peace, Mr. C. consented; and through his influence, the difficulties between them were amicably settled, and both Bage and Sante Will signed writings, placing themselves under the colonial government, and agreeing to have nothing more to do with selling slaves. This, however, is a mere nominal affair, for, when the natives wish to break through such restraints, they burn their towns, and remove to a greater distance from the colony.

The following extracts are from a letter to the Board, dated Madebli, April 7, 1840.

* Pronounced Bahgā.

“We have been looking forward with much solicitude for an increase of means to carry forward our operations, but have met with sad disappointment. We are aware that the Board are painfully embarrassed, and have acted as we believe according to the best of their judgment. But, in denying us aid, they have stopped at an important point. By withholding a press and types, they render our previous efforts comparatively unimportant. What would it avail, if the whole Bible were translated, and hundreds of natives were qualified to read it, if it could not be put into their hands? It may be said that a press will be sent out at some future time. But this dooms us to go forward in translating, if indeed we do anything at that work, with some probability that, in this sickly land, we shall be soon called away, and our manuscripts be used for waste paper. If we looked only at the benevolence of the churches, aside from the promises of Jehovah, we should expect this result. But we trust in God that it will not be so. That he designs to employ the press as an important instrument in diffusing the light of truth, we have abundant evidence. And upon this principle the Board seem to have acted in their appropriations to other missions.

It is true, in this country the people cannot read. But the press is required to furnish books, that they may learn to read. Our boys, who study the native language, have read what we have published till they are tired, and now need some new truth to interest them. We can teach them to read English, but this does not seem to be the best course, if we wish the knowledge of God to be generally diffused. A native boy would probably better understand a book in his own language after six months spent in learning to read, than he would the same book in English in four

years. It seems desirable that boys of great promise should have the stores of English literature open to them. But the mass of children will probably be obliged to learn to read their own language, or not learn at all. After the first expense of a printing office, press, and types, the amount which will be expended for several years will probably not be great. It will be long before there will be an opportunity of spreading hundreds of thousands of tracts over this country. Of whatever may be published for some time to come, the editions need not be large. We shall need, it is true a *printer*; but, if he be a man of the right stamp, and especially if he should be qualified to preach, he could, besides printing, discharge all the duties of a missionary at the Edina station. Then brother and sister Clarke would be at liberty to go into the country, as they have long been desirous of doing. The Board will probably say to all this, 'Our funds are exhausted,—if we do anything more for the African Mission, we must rob others.' It might seem selfish and unreasonable to ask for any more after this. Were I pleading for my own personal comforts, I should deem it so. But this is not the case. That we are willing to make some sacrifices of this kind for the welfare of the mission, and indeed that *we have done so*, we think we could make abundantly evident.

I hope the Board will not view this as the language of complaint. They have no doubt acted in view of their weighty responsibilities as the public guardians of the churches' consecrated offerings. And they have the best means of judging impartially of the respective wants of the missions under their care. Yet I trust they would not have their missionaries withhold any considerations, which we may deem important, or which might throw light upon the path, while

we still leave the Board to act freely according to their best judgment. To no class of men can missionaries look with so much confidence for sympathy in their trials, as to the members of the Board. I am confident that *our* burdens are *theirs*; and that nothing would be more gratifying to them than to be enabled to announce to us that our means of usefulness were about to be trebled.

The prospects of this mission, previous to our reception of the letter from the Board, were more flattering than ever before. We had begun to collect female children into the school, with the prospect of a gradual increase. We saw the prejudices of the natives against education slowly disappearing, the field of labor widening, and were looking with eager eye to our beloved country for additional associates in our labors. Two of the boys belonging to the school at Edina have been baptized, and some others have manifested much seriousness. The health of the mission family, with the exception of sister Warren, has been tolerably good. She has been unwell much of the time since her first attack, though usually able to assist in teaching the girls. My time, since I finished the translation of Matthew and John, has not been occupied in making new translations, but in revising and re-revising what has been already done. Am more anxious that what is printed, of the word of God, should be *correct*, than that it should be abundant. Am confident that, with all the pains I take, errors will now escape my notice, which a more perfect knowledge of the language will enable me to detect."

CHAPTER XIX.

Privations and labors among the natives—Marriage to Miss Warren—Severe illness—Death of his wife—Visit to Cape Palmas—Letter to Dr. Sharp—Return to Edina.

It is very difficult, amid the comforts of civilized and christianized society, to form any just idea of the toils and sacrifices to which a faithful missionary on heathen shores is subjected. Mr. C., long before he left his native country, had accustomed himself to such rigid self-denial as to lead some to regard him as almost an ascetic. Yet, compared with what he was necessarily subjected to in Africa, as a pioneer in the mission among the native Bassas, his life in America looked like one of ease and luxury. The same spirit, however, which led him to deny himself many innocent sources of enjoyment in his native land, caused him, for the mission's sake, to deprive himself of many comforts which he might otherwise have enjoyed in Africa. "He denied himself," says one who knew him there, "almost the necessaries of life, that he might appropriate most of his personal allowance to advance the glorious work in which he was engaged. His fare was plain, his accommodations hardly accommodating, and his toils and efforts far beyond his strength." Under such circumstances, he might well say, in view of any restrictions in his allowance, "I have no fears that my personal comforts will be abridged." And as the pleasant reminiscences of former days gleamed across his mem-

ory, well might he expect that an appeal to Christians here, who had professedly consecrated their all to the same blessed cause, would lead them to such sacrifices as would amply replenish the treasury of the Board.

The appeal was so far attended to that a press, types, etc. were very soon sent out; but, to this day, the Board have been unable to procure the services of a suitable person to be sent as printer to that station.

His journal thus proceeds :

“ March 22. This afternoon read to my children an address written in the country language. They seemed to understand it very well, responding by a gentle murmur at the end of every sentence, as is customary in their palavers.”

“ May 3. Told Sante Will that he was in some respects like Nicodemus, of whom I spake this morning, i. e. he was an old man, a ruler, etc. and when urged to ask of God a new heart, intimated that he intended to try, and would come secretly and talk with me, as he did not wish the other head men should know anything about it. In conversing as usual with my boys in the afternoon, I found that they remembered much of the chapter which I read in their language, and nearly all the address of the morning. At the evening devotions in the family, according to my daily practice, read a portion of the Gospel by Matthew, and asked them questions upon it. This practice, on the plan of a Bible class, I find very pleasant and I trust profitable to me. As I conduct these exercises in their language without the aid of an interpreter, they seem to feel quite an interest in it. I first read a chapter or part of a chapter from my translation, and then have them tell me what

they can remember of it. Am much gratified that I can now read some portion of God's truth so that they can understand it. As they expect to be questioned upon the portion read, they pay good attention, and often surprise me by their memory. A few days since they came to me with a good deal of earnestness to settle the question whether a good man feared God. On conversing with them, found that a part had reference to filial, and the others to slavish fear. They seemed much satisfied with my explanation. This evening they have been asking me about the generation of Jesus Christ, whether he was born as other men, whether he carried his body to heaven, whether the spirit suffered in hell-fire. One of them inquired whether our first parents who broke God's law went to heaven; whether Joseph's brethren who hated him went to heaven, and whether a person who had been very wicked could go to heaven if he repented. Among a people who care so little for religion as scarcely to say a word about it except when it is forced upon their attention, these questions of my boys give me much pleasure. May the Holy Spirit shed light upon their dark minds, and lead them to inquire earnestly what they shall do to be saved. Another of our native boys at Edina has lately indulged a hope—others are serious. Thus the Lord is encouraging our hearts."

On the second of June Mr. C. was united in marriage to Miss Rizpah Warren, of Boston, who had joined the mission some months previous. She was a lady of deep piety, ardently devoted to the cause of her Saviour; and richly qualified to do much in the great field of missions. "This step," says Mr. C., "has been taken, I trust, under the conviction that

it was in accordance with the divine will. May the Lord bless this union, and make it subservient to the promotion of his blessed cause." Mrs. C. accompanied her husband to his country home at Madebli, and at once entered upon her missionary labors there. But her days were numbered, and a few short months severed the sacred union just formed, and closed her labors for Africa.

The same letter, in which he announced to his parents his happy union with one of kindred spirit, bore also the sad tidings that his beloved companion was no more. The first date is Aug. 18, 1840.

"My dear Parents and Sister,—Before this reaches you, you will probably have heard of my change of situation. In the person of Miss Warren, God has sent me a companion adapted to my wants. You have heard me speak of her labors for the benefit of the colored people of Boston. Devoted to Christ and to the missionary work, her example and aid will, I trust, much increase my usefulness. We were married on the second of last month. She resides with me in the country, and seems perfectly contented with her situation. You will no doubt be glad to hear that I have one to share my toils and sorrows. But, while God has thus kindly furnished me with an addition to my earthly comforts, lest I should place my affections too much upon earth, he has, with *greater* kindness if possible, mingled judgments with his mercies.

Nearly seven weeks ago, I was taken with severe diarrhoea, a complaint which in this country often proves fatal. All the means employed to check the disease having proved unavailing, I expected that six weeks ago last evening would be the last night of my

life. To give you some idea of a missionary's life, let me just open the door, that you may look into my house as it was that night. It was a dark night, and the rain was fast beating down on the thatched roof of my native house. The natives in the town close by, the school-boys in my other house, and two little native girls overhead, were all retired to rest. My companion and myself were there alone. I was tossing on a bed of anguish; my body cold, but the sweat running off from every part in streams. Finding myself sinking from long continued pain, I was apprehensive that I should not live through the night. But how was I to make known my situation to my wife. There she was, twenty miles from any Christian friend, in the midst of barbarians, feeble in health, with not a single person in the family except myself who could understand what she said. Before telling her what I thought of myself, I proposed that we should unite in prayer, which we did. It was now about 10 o'clock. Fearing that I should not live till the next morning, and being desirous of saying something to my native boys who were asleep in the next house, I was constrained to tell her what I thought, and to ask her to call them. You may perhaps *imagine* her feelings as she called the boys, and I endeavored, by telling them that I expected to die that night, to impress on their minds the truth I had before taught them.

My wife could not feel reconciled to my being thus taken away, and most fervently did she plead with God that my life might be spared. Her prayer was heard. She continued to rub my cold limbs long after I told her it was of no use. But by the blessing of God on her unremitted exertions to resuscitate my sinking powers, I was so far revived and eased

of pain, as to be able to lie still long enough to get a little sleep ; so that by morning my almost exhausted energies were a little recruited. Early in the morning natives were dispatched for brother Clarke at Edina, who with Dr. Johnson arrived the same evening. For several weeks after this, the struggle between life and death seemed of doubtful termination. Although it is the rainy season, Dr. Johnson came up twice, and stayed two nights each time. His truly Christian sympathy and kindness will never, I trust, be forgotten. Nor can I express my obligations to brother and sister Clarke for their unwearied attentions to me during this sickness. Had it not been for their timely aid, both my companion and myself must have sunk, or at least suffered much more than we did."

On the same sheet he thus writes under date of Sept. 1 :

" O my dear parents ; permit me to open the door of my mission-house once more. There see your son sitting on the bed, with his finger on the pulse of a much beloved, but dying companion. If you could know my feelings when I first heard the carriage wheels which were to bear me from your faces to embark for a foreign shore, or if you will call to mind your own feelings at that time, you will perhaps realize in some measure mine at that trying moment. My wife's health had been slowly failing since her second attack of fever, but we fondly hoped that she would, after a while, get the better of the climate. But on the 20th of last month, she was taken with the fever, and died on the 28th. For several days before her death, she had not her reason, and was therefore unable to leave her dying testimony ; but those acquainted with her life, needed not this to as-

sure them that she now reigns in glory. My heart has been sadly pained, but the Lord has sustained me, and enabled me, I trust, to say from the heart, 'Not my will, but thine be done.' "

It was remarked of Mrs. C. a few weeks before her death, that she seemed too near to heaven to linger long on earth. A person employed for a season in the family, speaking of the last time in which she heard her lead in family worship, said, "She prayed as if she were done with this world, as if she had already a presentiment of her nearness to eternal rest."

The severe sickness and heavy bereavement of Mr. C. so injured his health, that he was urged to take a trip on the sea. And, as books were prepared for the press, he took this opportunity to visit Cape Palmas, and get them printed.

While there he wrote as follows to Rev. Dr. Sharp of Boston :

"Cape Palmas, Sept. 24, 1840.

Dear Sir,—Prompted by a desire to gratify the wishes of my late companion, expressed before her death, as well as my own, I take my pen to write you a few lines. You will probably hear before this reaches you, of the death of one who for years was numbered among your flock. I have no doubt your heart will be pained when you hear that she who was formerly Miss W. is no longer numbered among the inhabitants of earth. Yes, she is—I was going to say, no more ! But I recall the expression ; she has changed her abode. Too frail for this sickly land, she has been taken to a more genial climate, where

'No sun shall smite her head by day,
Nor the pale moon with sickly ray
Shall blast her couch.'

Finding her robe of flesh a clog to her soaring spirit, she laid it aside, to be put on immortal and incorruptible, at the second coming of her Saviour, and has thus ceased to be visible to our mortal eyes. Though sad and desolate, we would not repine. God, who does all things well, has done it.

Her deadness to the world, prudence, self-denial, and devotedness to the cause, eminently qualified her for the station which she occupied; and, had her life and health been preserved, she would no doubt have been eminently useful in this land. But the possession of graces, which rendered her stay here desirable to us, only served to hasten her departure to a higher and holier sphere of action. To you, who, for so many years, have been intimately acquainted with her course, it will not be necessary to say anything respecting her religious character. Her unobtrusive and unremitted efforts for the temporal and spiritual welfare of the ignorant and wretched in the city of Boston, though unnoticed by the crowd, were no doubt to you a source of satisfaction. To see one, who, from the commencement of her religious course, had been under your pastoral care, ready to every good word and work, and, when called of God, cheerfully presenting her body a living sacrifice on the pestilential shores of Africa, has no doubt been considered by you as not among the least of the pleasing evidences that your labor has not been in vain in the Lord. It may also be a gratification to you to hear that when far away from home, she thought and spoke with warm affection of her beloved pastor."

Having passed several weeks very pleasantly at Cape Palmas, he again started on his return, and by the way stopped at Senou, from which place he wrote as follows to his parents:

“Senou, Oct. 6, 1840.

My dear Parents,—I am now on my way from Cape Palmas, where I have spent about four weeks. My visit has been very pleasant. Mr. Wilson and wife, of the Presbyterian mission, with their associates, and also the members of the Episcopal mission, have treated me with great kindness. The Christian affection which they have manifested has been like a cordial to my wounded bosom. I left home without the expectation of seeing much comfort, as God had recently removed from me my principal earthly solace. But in the society of these Christian friends I often forgot my griefs and found sweet enjoyment. It was with pain that I parted from them.

While there I corrected for the press a Bassa spelling-book, prepared by brother Clarke. Fearing that Capt. Lawlin might return before the book would be finished, I worked in the office myself. But as he was delayed longer than I expected, I composed a few hymns in the Bassa language, and printed about 250 little hymn books, beside 800 spelling-books.

I have had an opportunity, therefore, of visiting all the missionary stations in this region, and thus becoming more acquainted with the missionaries, and their mode of operation,—of improving my own health,—and of doing something to promote the objects of this mission, by the printing of these books. Truly I have reason to speak of the goodness of God to me. The captain having stopped at this place, which is about half way home, I came on shore last evening to see some friends here with whom I passed the night. This place has a small colony of seventy-two persons, including old and young of both sexes.

In returning to the scene of my recent afflictions, I feel that I shall need the supports of divine grace.

But He who has sustained me in the trying hour will still, I trust, be my support."

On the 13th of October, Mr. C. returned to the field of his former labor, much benefited by his voyage, and soothed by the kind attentions of Christian friends. He resumed his missionary work with cheerfulness and some degree of encouragement, as will be seen by the following extracts from his journal.

Nov. 16. Sabbath. Had a good number present to-day. Sometimes hope that the truth is making a little impression here, and that the natives feel some more respect for the Sabbath than heretofore. But my hopes are so often dashed to the ground that I do not feel very sanguine. Have, however, been led of late to rely more than usual on the naked promise of Jehovah, that his word shall not return to him void.

This afternoon had my usual catechetical exercise with my native boys. Was much gratified with the proof which they furnished of having given attention to what was said. They recapitulated almost every idea which was advanced in the morning, and appear to be growing in the knowledge of God's word. May the truth reach their hearts. Surely it will not be all in vain that they learn about Christ and the way of salvation. Truths, which have in all ages proved the power of God unto the salvation of thousands, will not be lost on them.

‘ Though seed lie buried long in dust,
It sha’nt deceive our hope.’

There will arise ere long, even in this benighted land, where Satan's seat is, a holy band who shall call Jesus blessed."

" Nov. 30. Had about forty present to-day, among

whom were three head men. Most of them paid good attention. I believe there is a growing scepticism among them in relation to the power of their grigris, and grigri men. So long as they will permit me to declare and reiterate the truth upon this subject, I have hopes that it will prevail. There seems a little more regard for the Sabbath than formerly, and the people are more easily assembled on that day. The head man also invites females to come, which he has not done till recently. These seem to be favorable omens.

CHAPTER XX.

Arrival of new missionaries and supplies from the Board—Death of Mr. and Mrs. Fielding—Death of Sante Will—Failure of Mr. Crocker's health—Embarks for America—Account of the mission stations at Sierra Leone.

ON the second of December, the hearts of the missionaries were cheered by the arrival of brethren Constantine and Fielding, with their wives. Their destination was to the Niger, but it was thought advisable that they should remain and pass the first part of their acclimation with the missionaries at Edina. By the same arrival they also received a press, types, and lumber for a printing office and school-house. In reference to these encouragements, Mr. C. thus writes :

“ We begin to feel that poor Africa is not wholly forgotten by our brethren at home, and that ere long, she will share largely in the sympathies of the Christian public. We feel that God is regarding this mis-

sion with a propitious eye; its prospects have been gradually brightening from the very first. We are exceedingly gratified that the press, types, paper, etc. have been sent us; but especially do we rejoice in the arrival of our dear missionary brethren and sisters. May the Lord preserve their valuable lives, and make them great blessings to this benighted land.

Have felt of late more confidence than usual that this people will ere long feel the force of truth. Our faith and patience may yet longer be put to the test, but the time will come when this people shall bow to the sceptre of Christ. Whether I see any fruits or not, may I be enabled to labor faithfully till death. I bless God that he has brought me hither, and has spread before me so wide a field of usefulness."

The faith of the missionaries was, however, to receive a new trial. Scarcely had they welcomed these brethren and sisters as fellow laborers on the dark shores of Africa, before two of them in quick succession were called from their service here, to a nobler employment above. The particulars are thus given in Mr. Crocker's journal:

"Edina, Jan. 18. Came down to this place on the 29th ult. Found sister Fielding very sick with the fever, and, notwithstanding all our efforts, she died on the 3d inst., after an illness of ten days. During this time, brother and sister Constantine were both sick of the fever. The fatal termination of sister F.'s attack, together with the exceedingly unfavorable state of the weather, produced in my mind at times intense agony; which, together with want of rest, threw me into a violent fever. At this time brother Fielding was violently attacked. His intense anxiety during his wife's illness, and his grief in view of her

death, led us to fear on his account; and our worst fears have been realized. Though the fever seemed after a few days to yield to the force of medicine, so that we fondly hoped he was about to recover, yet his constitution sank under it, and he died on the 16th inst., thirteen days after the death of his wife.

When we look abroad on poor benighted Africa, and see those who are coming up to her help cut off one after another, our hearts are indeed pained. But 'it is the Lord, let him do what seemeth him good.' Africa is the purchase of Christ's blood, and will not be given up. Is there not some evil among us that needs to be removed, that the Lord thus seems to frown upon our efforts? May both we, and the churches at home, examine ourselves in relation to this matter. It surely becomes us, who have been visited stroke upon stroke, to humble ourselves under the mighty hand of God. This event may dishearten our friends at home, but it does not discourage us. Till we have evidence that the Lord has forsaken us, we will not be disheartened. Some young men, who have been turning their attention to this country, may be induced to relinquish their object, but it will deter none who count not their lives dear unto themselves, if they may but honor their Saviour, and be found in the path of duty."

While at Edina, Mr. C. heard that Sante Will was very sick, and anxious to have him come up and see him. But the health of the mission family prevented, and the next week he received intelligence of his death. This was very distressing to Mr. C., who had no opportunity of learning the state of his mind in prospect of death, only that he very much wished to see him, and was afraid to die.

Understanding that war was expected between Sante Will's people and a head man whom they had accused of poisoning him, Mr. Crocker went up to remove his goods from that place. The principal men were much affected on seeing him, and earnestly entreated him not to leave them, as they needed him to comfort them in their affliction. He told them they knew his object in coming into the country was to teach them the gospel, and to instruct their children; that if he stayed with them he should expect them to attend meeting, and send their children to school. To this they readily agreed, and manifested the greatest joy at his decision to stay. He was, however, obliged to return the next day to Edina, as some of the mission family were sick; and on the Wednesday following went up the St. John's, about three miles, to Tatu's place, the brother of Sante Will. Of this visit he thus speaks in his journal:

“Sante Will's people had brought his body to this place to be buried. The town was in much confusion,—crying, singing, dancing, and firing of guns going on at the same time. Nearly thirty of Sante Will's women were sitting in a native cook-house, which is open on all sides, crying very loudly. There, according to the custom of the country, they are doomed to sit for several days and nights, occasionally joining in a loud wailing. They walk out one at a time to relieve themselves by a little exercise, but seem quite lame from sitting so long. While I was there the country devil made his appearance in the woods near the town. As soon as his voice was heard, the wailing and noise ceased. He gave a shrill whoop, which was answered from the town. At intervals a brief conversation took place between him and some of the principal men. After a while the conversation

ceased, and the devil's word was communicated to Sante Will's wives; which was that they should make farms at Tatu's place this season. This seems to have been a stroke of policy on the part of Tatu, to prevent the wives of Sante Will from strolling away to their homes, some of which were far off. This command will probably secure obedience. For, should any of them be aware of the imposition, so as not to be influenced by any superstitious dread of the devil's power, they would still be deterred from disobedience by the penalty to which they would be subjected by the law, in such cases made and provided. After they had heard the devil's word, their attention was for a short time called to the word of God."

It was soon found that brother Crocker's health, which for a time had seemed much improved by his visit to Cape Palmas, was after all gradually declining. To him death had no terrors, but his soul yearned over Africa; yet, even here, faith triumphed. In prospect of being laid aside from his labors, he writes: "Have felt desirous of preparing my translations, etc. for the press before I leave the world. But God knows what is best for his cause, and in his hands I cheerfully leave myself and all my concerns. Whether I live longer or shorter, he will do all things well."

About the first of March, he and brother Constantine took a trip to Capè Messurado, for the purpose of recruiting their health. Having been absent from home a fortnight, they returned with health apparently improved. But as Mr. Crocker soon relapsed into his old state of weakness, it was thought advisable by the brethren, that he should take a voyage to

America. "I seem," says he, "to be laid aside for the present as a useless thing. It is rather trying to my feelings to be doing nothing, where so much needs to be done, but I cheerfully resign myself into the hands of infinite wisdom. I may perhaps be able to do but little more for poor Africa; but it will be a great gratification to me, if I can be the means of inducing others, more efficient than myself, to join this mission, and thus enable our brethren here to carry forward what has been so feebly begun. This is my main inducement for visiting America."

Thus was he obliged to leave his post at the very time when he seemed ready to enter upon his labors. The period to which he had so long been looking forward, when he should have so far conquered the harsh, guttural sounds of the native language, as to be able to tell them in their own tongue the wonders of redeeming love, had now arrived, and his ardent desire of being able to address them without an interpreter was just beginning to be accomplished. The gospel of Matthew and of John were nearly ready for the press, and a dictionary with a small grammar for the use of other students of the language, were in progress. But the hardships and privations to which he had meanwhile been exposed, though endured with all patience, had so preyed upon his constitution that he could proceed no further. His disappointment was great; but with childlike confidence he could look upward and say in the language of his divine Master, and with a spirit akin to his, "Even so Father, for so it seemeth good in thy sight."

Having taken passage on board a vessel bound to America, he sailed from Bassa Cove on the second of April; and, after a short detention at Cape Palmas, where he was joined by Mr. and Mrs. Payne of the

Episcopal mission, and a similar detention at Monrovia, where he was much indebted to the kindness and hospitality of Gov. Buchanan, he finally left the shores of Africa on the evening of the 29th of April, after a residence there of nearly six years. He thus writes in his journal :

“ April 30. The prospects both of the Presbyterian and Episcopal missions at Cape Palmas and vicinity, are very encouraging. Through the instrumentality of these missions, God will, I trust, accomplish much for the spiritual welfare of Africa. The day has begun to dawn on this dark land ; and its gloomy shades of superstition are dispersing. Soon I trust the sun of righteousness will arise with healing in his wings, and light up with holy joy the sorrowful countenances of the long despised sons of Ham. May God enable me while at home to exert my feeble energies in their behalf.”

“ May 6. We are now off the mountains of Sierra Leone. These mountains are very beautiful. A long ridge, running parallel with the coast and very near the ocean, presents its outline very distinctly. In looking at the Banana Islands, was led back in imagination to the time when John Newton, then a wild and immoral youth, first landed. It was pleasant to look over his career and mark the grace and power of God as magnified in him. His case has encouraged me in relation to some of the seamen on board, who are very far gone in the ways of sin.”

“ 18. Yesterday left Sierra Leone, after a stay of eight days, where I was very kindly treated by Christian friends. This place which is now about fifty years old, contains many very good buildings, interspersed with native huts built in native style. Here you will see a large, elegant house, surrounded with

a fine verandah, having commodious apartments, and indeed everything necessary to convenience and comfort; and there within a few yards a mud house covered with thatch. Here too you will see all grades and conditions of society, from the almost naked barbarian, with his uncouth jargon, up to the most polished and finely decked of a civilized community.

Perhaps nothing more attracts the notice of a stranger than the multitude of petty traders. All the productions of nature and art to be found in this climate seem exposed for sale in the streets or market.

As this is the place into which Africans recaptured from slave vessels have been brought, we see a great diversity of feature and general appearance. I should think there were persons here from twenty different tribes. Many of these recaptured Africans, by their enterprise and skill in trade, have become comparatively wealthy, and live in good style. As they live upon a penny a day when they begin business, they rapidly gain upon the old settlers, and now bid fair to monopolize the trade. The probability is, that they will finally have the government in their own hands.

Had an opportunity of going on horseback among the mountain villages back of Freetown. Visited Gloucester, Bathurst, Charlotte and Regent. In all these places, and several others, the Church Missionary Society has churches and schools. Had the privilege of visiting some of their schools. They seemed to be managed skilfully. Have not heard so good music since I left America as I heard in those schools. Felt a peculiar interest in the station at Regent, from having read Elder Johnson's account of a very powerful revival which took place there several years ago. Found it a very delightful place, and the missionary

house and church very pleasantly situated. The town contains about 1500 inhabitants.

The Church Missionary Society has over 2000 children in schools, and, including adults, over 5000 under instruction. At Homah Bay is an establishment called "Christian Institution," in which teachers are prepared for their various schools. Saw some specimens of composition by the boys at this Institution which did honor to both writers and instructors. These young men are accustomed to take notes of the sermons which they hear. From a specimen of these which was shown me, I should think they were taken with much fidelity and discrimination.

The Church Missionary Society has about ten or a dozen European teachers, besides colored persons. This society is accomplishing a great amount of good for Sierra Leone. It has recently established a station at Port Loka, among the Timane tribe.

The Wesleyan Church has twenty-four places of worship in Freetown and the adjacent villages. They have two white missionaries, thirty-six preachers and exhorters, and 1500 children in schools. The principal good done at Sierra Leone, seems to be done by the missionaries. The example of white foreigners residing there is in general very bad. The continual influx of recaptured natives prevents that progress in all the refinements of civilized life, which might be expected from the means of instruction furnished by the Church and Wesleyan Missionary Societies. Mahometanism is said to be gaining some ground in Freetown. Two mosques have been used for worship.

The stranger who should merely visit Freetown, would be unqualified to form a correct estimate of the amount of religious influence which is continually brought to bear upon the colonists of Sierra Leone.

He must visit the villages in the mountains, if he would judge correctly. Should the influx of recaptured Africans cease, the effects of the schools in these villages must soon be very apparent."

CHAPTER XXI.

Journal on his homeward passage—Arrival in America—Retrospective view of the mission—Severe and protracted illness—Visit to the Southern States.

HAVING now left his field of labor, and in a great measure laid aside the cares and anxieties of a missionary life, with health so much impaired as to render it doubtful whether he could live to reach his native shore. Mr. C. seems to have turned his thoughts more directly upon himself, and to have examined his heart anew in the light of God's word. The result was a new and unreserved consecration of all his powers to the service of his divine Master.

Soon after leaving Africa, we find him thus expressing himself in his journal: "Feel some strong desires to attain that deadness to the world, and that entire conformity to the will of God, which it is my privilege to attain. May the life that I henceforth live, be a life of faith on the Son of God. Have some desire to see my native land once more, but fear the temptations to which I shall be there exposed. Oh God, give me all that moral courage which I shall need to prevent my being turned aside from the path which my conscience may dictate. May I be an Israelite indeed, in whom there is no guile. I am con-

fidant that he, who would in everything act conscientiously, must give up the idea of being popular even among professors of religion. Grant me, O Lord, such a view of the value of that honor which comes from God only, as will cast completely into the shade all the honor of this world."

"May 22. Have had for a few days a kind of slow fever which has produced languor and an indisposition to mental effort; but my greatest difficulty is an unfeeling, unbelieving heart. O when shall my heart glow with an intense and unquenchable flame of holy love! May I not look for this glorious blessing this side the grave? Is there anything in the promises of divine mercy which must forbid this expectation? No. God is love. His grace is sufficient. The blood of Christ cleanseth from all sin. He has purchased not only my pardon, but my sanctification. It is for me to accept in simple faith, what he freely offers. O my God, suffer me no longer to dishonor thy name, and deprive myself of the rich provisions of thy grace, by my unbelief! Help me to lay hold of thy promises with a simple unwavering faith, that I may enter into the rest which remains for the people of God."

"June 2. Have for some time past had a severe irritation on my stomach which has considerably reduced my strength. Have sometimes thought it not improbable that I should never reach home. Have tried for some time past to bring death near, and have asked myself if I were prepared. Confess that I do not always look upon death with all that composure which I desire, yet feel a confidence that God will not desert me in that trying hour. Think I can say, Whom have I in heaven but thee? and there is none that I desire beside thee. Still it seems desirable, if my days are to be short, to lay down my life

on shore among friends. Would however cheerfully resign myself into the hands of Him who gave me being, and who has mercifully preserved my life, notwithstanding all my sins, and, as I trust, adopted me into the family of his saints."

"4. The Lord has enabled me to exercise, to some extent, simple faith in his word, and the result has been joy and peace. Yesterday had some profitable and pleasing reflections on this passage, 'Reckon yourselves dead indeed unto sin, but alive unto God through our Lord Jesus Christ.' I saw the guilt of disobeying such a command. I felt that to doubt on this subject was to disobey God. I dared not do it. A suggestion came to my mind that it would be presumptuous and dangerous to believe this without further evidence from within. It immediately occurred to me that it could not be presumption to obey God, and simply believe his truth; and that, if I were lost in consequence of obedience to his command, the responsibility lay not with me but with God. Thus this suggestion, which was I believe from Satan, was met, and I enabled to exercise faith in the word of Jehovah.

This morning, in contemplating the plan of salvation, have had a feast of fat things. Have felt a longing desire to be wholly swallowed up in God. I know that the faith which God has enabled me to exercise is not presumption from its effects. I know that it is genuine faith, because it works by faith and purifies my heart. Instead of leading me to sit down contented with present attainments, it produces an intense desire to be more holy. I know that if I were to express myself in this way to many professors of the present day, they would regard such language as the result of spiritual pride, and presumptu-

ous confidence. To meet the views of such persons, a man must be full of doubts, to prove his faith genuine. But this is not the religion of the Bible. There is nothing in Scripture to warrant our saying, that doubts of his state are essential to the experience of the believer. How can the Christian obey the command, 'Rejoice in the Lord alway,' who is continually oppressed with doubts. Doubts are the offspring of *unbelief*, not of *faith*. O Lord, increase my faith! Help me to hang upon thy truth from hour to hour."

"9. We have been moving very slowly for a few days past, only about one degree a day. But having had my mind much occupied in contemplating some of the precious doctrines of Scripture, have felt very comfortable. Have not had so much religious enjoyment for a long time. The plan of salvation appears glorious. Have felt the spirit of adoption, and have been enabled, with unspeakable satisfaction, to call God my Father. 'Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.' What infinite condescension in God, to be willing to sustain this relation to us rebellious worms. Surely 'God is love.' O that I may partake more largely of this glorious principle! May love to God reign in my heart, and control all my actions."

"21. Have suffered some of late from pain of body, but have found by sweet experience the truth of the passage, 'thou wilt keep him in perfect peace whose mind is stayed on thee.' I look forward with some solicitude to the temptations to which I may be exposed from seeing much company in my native land. But my hope is, that God will enable me to keep near to him."

“25. We are moving slowly along towards the shores of America. My time has been very pleasantly, and, I trust, profitably spent on board this vessel. Have had much time to read the Scriptures, and to meditate upon the way of salvation. In addition to this, have enjoyed the society of two Christian friends, with whom I have held sweet counsel. We have together searched the Scriptures, and have found them life to our souls. The way of salvation has appeared to me more glorious than ever before. Have seen a fulness in it which I have never before discovered, and it is my earnest desire that I may daily grow in the knowledge of Jesus Christ and of his salvation.”

After a prosperous voyage Mr. C. arrived at New-York, July 1, 1841, from which place he proceeded directly home. His health, which had been very feeble during the voyage, seemed for a season much improved. With a heart warmed by the influence of divine love, he went about, as if moved with the vigor of buoyant health, laboring to elevate the standard of piety among Christians, and especially to awaken an interest in the salvation of Africa and her perishing millions.

The prospect of the mission had never been more favorable than when he left it. The natives, though long habituated to view the conduct of white men with suspicion, had learned to respect and trust their teachers, as a superior class of men, and willingly offered their boys to the school in numbers more than could be accommodated. And, so far had their prejudices yielded respecting the instruction of females, that six little girls were being taught in the school. The adults, at Madebli and other native towns, were also manifesting considerable interest in the preach-

ing of the word. Schools were established at three stations. Several of the boys had been hopefully converted. The language had been reduced to a written form; books had been translated, and the New Testament was progressing. But the laborers were few. And what could one or two accomplish amid such a mass of heathenism?

Perhaps no motive had more strongly influenced Mr. C. to visit his native land, than the hope of being able to procure more laborers for that field. And, now that he was in his own beloved America, Africa was the burden of his thoughts. In public and in private, with individual Christians and with churches, he faithfully pleaded her cause. The country to which he was sacredly consecrated, was ever before him. In the social circle, her sorrows were remembered, and in solitude she was the burden of his prayer before God. In fact he was wedded to Africa. The union was cemented by the Holy Spirit, never to be sundered.

Mr. C. had, however, been but a few weeks in America before he was attacked with a lingering slow fever, which resulted in that painful disease, the dropsy. He was confined to his bed more than a year, during which time he was tapped eleven times, and thus relieved of 325 pounds of water; though at each time his strength was so low, that it was supposed he must sink. For several months, his recovery seemed altogether hopeless; both friends and physicians supposed him on the verge of the grave, and it was matter of much surprise to them that he continued so long.

In the early part of his sickness, his mind dwelt much upon the field of his former labor, and his only desire for life was that he might return to Africa,

finish his translations, and suffer and die in her cause. But as disease increased upon him, all hope of recovery was given up, and he resigned this darling object as well as all others meekly into the hands of God. His hopes of heaven were clear and bright, and he longed to be with Christ.

One morning his mother perceived, on entering his room, that he had just been raising blood. He looked up into her anxious face with a smile, and said, "Mother, this makes you feel bad, but it does not trouble me, it looks pleasant, for it reminds me that I am near my Father's house, almost home." On another occasion, being asked if he did not have any ease from suffering, he replied, 'No, mother, but I am resigned, I shall not have one pain more than my Heavenly Father sees best. He knows what I need. He does all things well." At another time, after a night of great suffering, he remarked to her as she came to his bed side, "Mother, I did not expect to see you this morning. I thought I should have been in heaven before the light of this day. Death has no terrors for me. I cannot doubt my interest in God's love, nor my title to mansions of glory." Being asked if he would not like to get well, he calmly replied, "I do not know that I have any desire to. I had rather go to my Saviour. But, if I have any wish to live it is for Africa."

The very name of Africa had power to agitate his frame when every other earthly topic had ceased to excite him. At a time when his life appeared rapidly waning, a package of letters was received from the missionaries there, and from lads in the mission-school. He caught them in his hand convulsively, and wept aloud. At length completely overcome, he yielded them up to his friends, till able to hear them read.

There was one circumstance connected with his sickness which his mother speaks of as affecting her more than anything else. "Never," says she, "even when the weakest, or apparently nearest the close of life, would he take his food, or that which constituted his daily meals, till he had first had his head raised, and, with his hand over the food, supplicated God's blessing on his simple fare, with thanks for every gift and every pain. To see him, a feeble sufferer, raising his weakened head to lift his thanks to God, was more than I could bear."

One day as his mother entered his room she was struck with the expression of agony which rested upon his countenance, strangely contrasting with the placid cheerfulness which usually lighted it. On his face was the paleness of death, and a cold sweat, as if its last dews were already gathering, dampened his brow, and even his pillow. "Oh mother," said he, with a thrilling tone, "God has taken from me the light of his countenance. My mind is all gloom and darkness. But I cannot give up my hope. 'Though he slay me, yet will I trust in him.'" For about half an hour, his anguish was extreme. Indeed, as he afterwards remarked, this withdrawal of the smiles of his Saviour was fraught with more agony to him, than that whole year of bodily suffering. What must have been the strength of that heavenly radiance whose beclouding for a few moments could cast such a fearful pall over the spirit! It pleased the Lord, however, soon to remove the veil; light from above again shone into his mind, and his spirit rejoiced in his Redeemer.

It is much to be regretted that none of the remarks which fell from his lips were noted down at the time. Their sweet savour remains in many a heart, but the

language itself is forgotten. Says the venerable Dr. Dana, whose privilege it was to visit him several times during this illness, "He uniformly manifested a patience which, considering his sufferings, appeared remarkable. His eye seemed continually directed to the chastening hand of an *unerring Disposer*, and a *kind Father*. The consequence was uninterrupted peace and cheerfulness.

"He seemed to be greatly delighted with the work which he had commenced in Africa, and ardently desirous to return to the scene of his labors. But this desire only signalized the triumph of his *submission*. He rested in the thought that all was in the hand of God, and there he was content to leave it.

"He possessed much of the meek, humble and sweet spirit of an advanced Christian. Doubtless the furnace was purifying. Christ was his *all in all*, and he appeared, with the simplicity of a child, to lean upon his arm, and rely on his all-sufficiency and compassion.

"I need not add, that with all his sufferings, he was the happiest of men. I have often wished that the rich and prosperous might come to his bed and learn that they had mistaken the road to happiness."

Though obliged to have watchers for 360 nights, his friends, so far from being wearied, longed for their turn to enjoy the privilege of standing over his sick bed. And, as he seldom slept, he felt it a privilege in return, so far as his strength would permit, to communicate to them of those spiritual blessings which his own soul so richly enjoyed. No doubt many will find their own feelings expressed in the following testimony, from one who had frequently enjoyed this privilege.

"Those scenes will ever be regarded as among the

most profitable and precious passages of my life. Seldom have I met with such 'green spots' in my Christian course, the freshness and verdure of which have been retained to the present hour. And I shall ever recognize those visits as precious means of grace, which the Holy Spirit used to show me the surpassing value of the Christian religion, to sustain the soul in an hour of the greatest physical suffering. There did I see, as never before, the *power of faith* in producing such entire and cheerful submission to the will of God under the most trying circumstances. He seemed to breathe the atmosphere of heaven. So *peaceful*, so *spiritual*, and so *satisfied* was his spirit at all times. And in him was developed the fulness and assurance of hope, so that upon one occasion he observed to me, that such was his religious enjoyment and witness of the Spirit, he felt that it would be wicked for him to doubt one moment his union to Christ; he could not do it.

"I think that very few are called to such severe and peculiar sufferings as was Mr. C., but I doubt if a murmur or regret was ever heard to escape from his lips. He seemed so entirely swallowed up in the will of God, that not a rebellious thought appeared to pass through his mind. In him God was truly glorified. And this high state of sanctification brought the conviction to my own mind, that his earthly course was nearly finished, and heaven was just at hand. I have taken my leave of him many times, with the mutual impression that our next mingling of spirit would be in another and better world; but I ever found him patient and willing to wait till his sufferings were all completed. During the first part of his sickness, he expressed a strong desire, if it were the will of God, to return to Africa, and labor for a season longer in

that beloved vineyard of the Lord, where he had given so much time and strength, and to which he was so strongly attached. O how has his countenance lighted with joy, and his heart seemed ready to burst with intense interest, as he rehearsed to me from time to time what wonders God had wrought upon that soil. For the time being, he would seem to lose sight of himself and of the bonds that were upon him. But, as his symptoms became more unfavorable, and disease increased upon him, he turned his thoughts and converse more upon heaven, and seemed only waiting his summons to depart.

“But this dear man was not called to suffer for himself alone. It was for the profit of others that he thus endured. Sure I am it had a chastening, a profitable influence upon my own mind. Never shall I forget the seasons spent in his sick room—those night watches, which were so precious that I felt it a privilege to sacrifice my rest that my heart might be made better by administering to his comfort, and witnessing the power of faith. And I always felt that I went away better than I came,—with a deeper and sweeter sense of divine things. But as I made no record of these conversations, it is not in my power to give any definite shape to his ideas, or in any way to do justice to his precious remarks. I am conscious, however, that they have left an indelible impression upon my immortal nature, and, when hereafter memory shall be quickened, I shall delight to dwell more fully on those precious scenes.”

But, just as this devoted servant of God seemed about to enter the portals of glory, to the astonishment of all who were acquainted with his case, it pleased the Lord to rebuke his disease, and call him back to

life. Some time in the month of May, his physician, who had long considered his case as hopeless, and whose visits were continued merely that he might render any possible temporary relief to so great a sufferer, finding him one afternoon more comfortable, and learning that he had been eating asparagus, advised him to use it freely. He did so and for two months made it his principal article of food. From this period, though his situation was for a long time critical, he began slowly to amend.

So long had he been waiting, apparently at the gate of heaven, he must have realized some disappointment when he found that he was not yet to enter. But with chastened feelings he looked forward on life, and could say, "I know not what my Heavenly Father is going to do with me. It may be he has something more for me to do in Africa. If so, although to depart and be with Christ seems more desirable, yet I am willing to go, and labor longer. *'Not my will but thine, O God, be done.'*" By the last of October he was able to sit up most of the day, and to walk a short distance abroad.

Under date of Oct. 25th he thus writes to a relative : "When apparently drawing near to the grave, all beyond looked bright and attractive. I can truly say that I had 'a desire to depart and be with Christ.' Like the mariner who has long been tossed on the stormy ocean, when he comes in sight of the port where friends and kindred dwell, I rejoiced, and thought my toils were nearly over. But still I find myself on life's heaving billows, and may perhaps be called in the providence of God to meet many a tempest before I reach the haven of everlasting rest. So be it, if it be the will of my Heavenly Father. Let me but be under the guidance of the divine Pilot,

then come storms or calms, cloud or sunshine, and I will fear no disaster."

By November he was able to go to Boston and spend a week. As cold weather was approaching, he concluded, by the advice of the Board, as well as of his physician, to pass the winter at the South. He accordingly left Boston on the third of December, and having made a short stop in Philadelphia, Baltimore, and Richmond, arrived at Savannah, Georgia, on the 22nd, where he remained until the first of March, enjoying the kind hospitality of Rev. J. G. Binney and wife, now missionaries among the Karens.

He thus writes Jan. 28, 1843: "As to permanent health I have pretty much given up the idea of enjoying it in this world. But it is matter of gratitude that the health of the body is not inseparable from the health of the soul. The inner man may, and often does grow stronger, as the outer man grows weaker."

Again, Feb. 16, "It is merciful in our Heavenly Father to throw a hedge of trials about us in this world of snares, lest we should plunge into ruin. How little do we know of our hearts and of the dangers to which we are constantly exposed! He who gets through this soul-beguiling world safely, will be saved as by fire. I dare not pray for health unconditionally. Far better would it be for me to be deprived of it, than to have it without devoting it to the service of God. To have our wills wholly swallowed up in the will of God, is infinitely better than to have the whole world at our disposal."

CHAPTER XXII.

Improved state of health—Return home—His views upon Slavery and the Slave trade—On the duties of the church, and of individual Christians.

FOR several months his health was in such a state that it was impossible for him to form any definite plans for the future. "Sometimes," says he, "the painful thought is suggested that the Lord designs to lay me aside as a cumberer of his ground, and in imagination I seem to see the remnant of my life marked by listlessness and imbecility. At other times I am encouraged by the hope that the course of discipline, through which I have passed within the last two years, is designed to prepare me for more usefulness. But,

'Though dark be my way, since he is my guide,
'Tis mine to obey, 'tis his to provide.'

Where we cannot *trace* Jehovah, let us *trust* him. He has ever led me in his own right way, and to him would I cheerfully commit all my future concerns."

The following is an extract from a letter to Mrs. M. M. of Newburyport, an Episcopal lady who had been very kind to him during his late illness:

"Little did I think when you used to sit by my bedside a few months ago, that I should ever address you from this place. But by a merciful Providence I have been spared beyond all the expectations of my friends. When I first arrived here I had some cough,

and was as much swollen as when I left home. At present my cough is gone, and my size is reduced to its usual dimensions. I am in the habit of taking exercise on foot, and on horseback, and would think but little now of walking from my father's to your house and back again without stopping. Still my digestive organs are weak, and I suffer some from pain, especially at night. I am situated in a very pleasant family, who treat me very kindly.

The weather here is delightful. I am now sitting (mid-winter) in a room without a fire, with the doors open, and the thermometer at 70. I could not wish it warmer for my own comfort. The city of Savannah is thought to be a very healthy place. It is more elevated than the region round, and the soil is light and sandy. It contains about 12,000 inhabitants, and seems pretty well supplied with evangelical preaching. The Bishop of Diocese in this region resides in this city. He is said to be a very fine man, and to be doing much for the spiritual instruction of the slaves in this State. May the Lord speed him in his good work!

Yesterday I had an opportunity of seeing Dr. Scudder, who has been in a foreign field twenty-three years, but who has returned to this country for his health. He says it will be necessary for him to be here *three* years to get properly recruited. He thinks I should not go back to Africa for a long time yet; that I ought to be fully restored several months before I start. I have at present no definite plans for the future. I must leave it altogether with Him who controls all my affairs, and who will, I am assured, do all things well. How delightful the thought that wherever we are, a Father's eye is watching over us, noticing all our wants, and a Father's hand is stretch-

ed out to supply all our needs, and to direct our steps."

Mr. C. remained at the South until about the middle of June, within which time he visited several States and formed many very pleasant acquaintances. The kindness and hospitality which he everywhere received, and which was so peculiarly grateful to him in his present delicate state of health, is often mentioned in his private writings as matter of devout gratitude to God. His views on the subject of slaveholding were also somewhat modified as will appear from the following extract:

"While I could not conscientiously advocate the system of slavery, I have felt desirous that our southern and northern brethren might more fully understand the views of each other on this important subject. It does seem to me that it would serve to modify the feelings of both. It is very difficult for a northern man, who has never been at the South, to view the subject in any other light than as an abstract question of right and wrong; and it is equally difficult for a man who has always resided at the South, and who is oppressed with a view of all the difficulties attending the abolition of this system, to view it *merely* as a question of right and wrong. The moment the thought enters his mind, I am holding in involuntary servitude, men who have never forfeited their liberty by any crime, and who have as much right to it as I have, the difficulties attending their emancipation come up before his imagination, and he dismisses the subject, or seeks to convince himself that it is right. Since I have been at the South, I have been disposed to view the feelings and conduct of my southern brethren with candor, and to sympa-

thize more fully than ever with them in the difficulties of the case. Yet I feel that unless some steps are taken by them before long towards removing the evil of slavery, both they and the North will be sufferers. Abolitionism, though not so violent as formerly, is evidently on the increase. Unless God in his providence specially interpose, there must doubtless be a division between the churches of the North and South in their general operations. So difficult is this question, so exciting is its character, so rapidly is it approaching to a fearful crisis, that, unless the Lord furnish large supplies of heavenly wisdom to those whose influence will be controlling on this subject, the result, I fear, will be exceedingly disastrous. May the Lord give us all that light and grace which we need to do his whole will."

Mr. Crocker's residence in Africa had admirably qualified him to take a comprehensive view of the dreadful effects of slavery. And, until this few months' residence at the South, he had felt much tried that Christians did not at once free themselves from all connection with it. His views as we have seen were somewhat modified; but this only served to increase his conviction, that the only hope of Africa was in the civilization and Christianization of her own population. "While the foreign slave dealer," says he, "and the native are in league on this subject, it will be very difficult to break up the trade. At present the head men derive most of their wealth from this source. The Spaniards call them to their slave factories, make them handsome presents, and furnish them with goods for purchasing slaves, which they obtain in various ways from the interior, or, for various offences, from their own people. Any attempt

to stop him, is regarded by the native as an interference with his rights. He now considers the Spaniard as his friend, and the enemy of the slaver as his enemy. Hence the Spaniard, though closely watched by the British cruisers, has been able to carry on his traffic with very little interruption. If driven from one spot he will go to another, and will export his slaves under the cover of night, by the aid of Kroomen, without incurring great risk.

The slaver on shore has generally a number of fast sailing vessels belonging to his establishment, for which he is constantly employed collecting a cargo of slaves. The goods for the purchase of these he gets from regular English and American traders on the coast. When any one of his vessels comes on to the coast, she watches her opportunity, runs in at night, her slaves are taken on board by Kroomen, and she is off, and very soon out of the reach of detection. So lucrative is this business that, if half the vessels were taken, the slave trader would still make it profitable.

But let the hearts of the natives be turned against this traffic, and the slaver can do nothing. He cannot as formerly go there and make captives. The civilized world will now protect Africa against this. His only hope is in retaining the favor of the natives. But, as the natives become enlightened, they will see that the slaver is their greatest enemy. This is the case now with the boys who have been in the mission schools; and the influence must, and will increase, just in proportion as the means of instruction are furnished. As the profits flow wholly to the head men, it will be comparatively easy to convince the mass of the people, no one of whom is safe, while its influence continues.

Let a band of young men go forth annually from the mission-school, awake to the evils of this system, and fully alive to all the disgrace which it brings upon their country, and let them boldly advocate its extinction, and very soon a radical change would be effected in this matter."

Looking forward to what Africa might become if Christians would only make the sacrifice necessary for her evangelization, and then looking on the apparent apathy of our churches in relation to this subject, he remarks: "The time may come, when colored persons will be found able to manage all the concerns of the mission, but till then white persons must be willing to sacrifice health for the benefit of Africa. And, who that loves his Saviour and the souls of his fellow men, will shrink from a little bodily suffering, or even from what will be called a premature grave, if he may but contribute to an object so glorious, as the moral emancipation of Africa? A man's life is not to be measured so much by the number of his days, as by the amount of good which he is enabled to accomplish. 'That life is long which answers life's great end.' Our Saviour occupied but a short period in his public ministry. 'It is enough for the disciple that he be as his Master.' Are there none among our young men about to enter the ministry, who are willing to take their lives in their hands, and embark in this blessed cause? My own impression is, that unless the standard of Christian benevolence be far, *far* more elevated than at present, the heathen world will never be enlightened."

In his mind there was not a doubt that the church was herself suffering much from neglecting her duty to the heathen. "Let the spirit of activity," says he, "which characterizes the church at the present day be

fixed on right objects, and the result would be in the highest degree salutary. But, if this feeling, which God has put into the hearts of his children for wise purposes, be unemployed, the effects will be most disastrous. We may expect an increase of novel opinions and dreadful schisms. The more ardent the piety of an individual, the more likely will he be to leave a church where he has nothing to do. And, whatever we may think of the errors of those who have left the church to follow in the train of some new leader, many of them are evidently devoted Christians. Finding that neither themselves nor their fellow Christians were making much religious progress, they attributed it to something wrong in the doctrines which they had been accustomed to hear, and were therefore ready to embrace any new sentiment which seemed adapted to quicken them in the divine life. They forgot that if they would have their Christian graces strengthened they must exercise them.

“Now how shall these evils be remedied? How, in our large churches, where individuals seem to have so little to do, shall they grow in grace, and, instead of being weak, puny infants, blown about by every wind of doctrine, become strong, healthy men, prepared to endure hardness as good soldiers of Jesus Christ? The answer is evident. They must engage with all their powers in the conversion of the world. There are exigencies which demand all the energies of the church, and God has given this spirit of activity to meet these exigencies. He has made accessible hundreds of millions of our fellow creatures, who are now perishing for lack of vision, and he calls upon every individual member of the church, to put forth all his efforts to save them. Do any wish to grow in grace, let them engage in this work with all their

might. It is not by running after every new preacher, and taking up with every novel sentiment, that they will attain the faith and hope of primitive Christians; but by imitating their zeal in seeking to save a perishing world. Spiritual food is not what they need; they are in fact fed to the full. What they need is exercise; and for want of this they are moral dyspeptics, capricious, and depraved in their appetites. Let the farmer, the mechanic, the merchant, and the professional man, set before him the conversion of the world as the great object for which he should employ his hands and his head; and his secular employment, which now proves a snare to drag him down to earth, would all contribute to his advancement in holiness. Then, by the daily exercise of his Christian graces, the spiritual food, furnished him by the ordinary privileges of the sanctuary, would be well digested, and his soul be in health and prosperity. Never, till Christians take this view of their duty and act accordingly, shall we see the church shining forth in the beauty of holiness."

The low state of religion among the professed disciples of Jesus, was to him a great source of grief, and his efforts both in public and in private were often directed towards raising the standard of piety, and urging his brethren to those higher attainments in the divine life, which he insisted were enjoyed by primitive Christians, and were still the proper inheritance of the children of God through faith. Though his views were somewhat different from those of many Christians, respecting the extent to which we may practically rely on Christ for spiritual life, yet he seemed more anxious that others should enjoy that blessed assurance of hope, that perfect rest in God,

and that joy in the Holy Ghost, which he could confidently speak of as his own experience, than that their views on all points should exactly agree with his.

But he could not endure to see Christians living so far below their privileges, without endeavoring to render them dissatisfied with their present state. "When we look," says he, "at the sickly state of the church at the present day, well may we exclaim, 'Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered!'" In his mind there was a remedy at hand, and he longed to have every Christian test its power for himself. "Look," says he again, "at the fulness of the divine promises, and then at the low attainments of the mass of Christians, and say, is there not a cause? Oh how much is God dishonored by the *unbelief* of those who profess to be *believers*!

"God has given assurances as *strong as words could express* of his willingness to impart to us spiritual blessings without measure. And shall we not believe him? Faith only asks, Has God said thus? It stops not to reason, or inquire how it can be. But, if God has commanded, or has promised, it is satisfied. It hesitates not to go forward, relying on him to remove what, to the eye of reason, might seem insurmountable. Even if a Red Sea lie in the path, it expects that he will open a way through it.

"It was this strong faith which distinguished Christians in primitive times. The apostles never seem to have dreamed that what God required was unattainable, or that his promises were not to be simply believed just as they were given. When they received Christ, they received him as manifested to take away

sin, and to destroy the works of the devil. So that when God commanded Christians to reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ, they expected them to do so, and consequently addressed them as 'dead unto sin.' They propose the question as unanswerable, 'How shall we, that are dead to sin, live any longer therein?'

"But do Christians now regard themselves dead to sin? To say nothing of those professors who have only a name to live while they are dead, does not the experience of the great mass of Christians at the present day resemble very much the state of bondage described in the seventh chapter of Romans? And what is worse, do they not seem to think that this is all the redemption which Christ has wrought out for his people in this life? How few put forth that faith which will enable them to say in the language of triumph: 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Yet the Scriptures declare without reserve, 'If any man be in Christ, he is a *new creature*.' 'Old things are passed away' and not a *few*, but '*all things* are become new.' 'They that are Christ's have crucified the flesh with the affections and lusts.'

"True faith always works by love and purifies the heart. For not more closely connected is heat with the rays of the sun, than love with faith. If the faith of Christians was what it should be, their hearts would be filled with joy, and peace, and holy love. The effects of such faith would be at once seen in the movements of the church. Instead of a few half-hearted prayers for the perishing heathen, and a small pittance contributed towards enlightening and saving them, earnest, wrestling cries, from all parts of Christendom, would ascend in their behalf to the Lord

God of Sabbaoth. While sacrifices of ease and comfort, together with liberal donations, would prove the sincerity of their prayers."

It was not, however, by precept alone that he endeavored while in this country to arouse the minds of his brethren, and lead them to seek a deeper, purer, and more effective piety. His life was a practical illustration of the principles which he taught. No one could be conversant with him, without being impressed with the fact that he was a Christian of more than ordinary attainments in the divine life, in whom the religion of the closet was beautifully blended with untiring zeal in the active service of God.

CHAPTER XXIII.

Selects a second companion—Letter to her father—Marriage—Embarks a second time for Africa—Journal on the passage—Letters home—Arrival at Monrovia.

THE health of Mr. C. having become so far confirmed as to inspire the hope that he would soon be able to resume his labors, he again offered himself to the Board, and was accepted as their missionary to Africa. Though his efforts were unremitted to obtain an associate missionary, or at least a teacher for that station, yet no one was found willing to embark in the hazardous enterprise.

The question now arose whether he should go out solitary, as he had returned to this country, or should select a companion to share with him the toils and sufferings of a missionary life. His experience had

taught him that the influence of female society was invaluable to that mission ; and he had therefore no doubt that, with the aid of a pious, suitable wife, he might be able to accomplish twice the amount of good which he could otherwise do. But in this matter, as well as all others, he looked directly to his heavenly Father for guidance. In the whole circle of his acquaintance there was but one person who seemed to him to combine in herself all that he could desire in a companion. But at the time his attention was first directed towards her, she was watching over the sick bed of a beloved mother, from whom in her present feeble health, he well knew the daughter would be unwilling to be separated. On his return from the South, he found that the mother had finished her course, and gone home to rest. But his hopes were again disappointed by finding the daughter so much out of health, that it was feared she would soon follow her departed mother to the world of spirits. As yet none but his heavenly Father had known his feelings towards her, and to him alone he now meekly submitted the whole case. It was soon found, however, that a change of air, and rest from the incessant care and anxiety which for more than a year had pressed upon her, was all that was needed to restore her again to perfect health and strength.

As the Lord had seen fit thus to remove opposing obstacles, Mr. C. ventured in the month of September to acquaint her with his feelings, and to submit to her the question, whether she would accompany him to the dark land of Africa. His communication was of the character which might have been expected of the man. He faithfully delineated the darkest side of the picture, holding out no other inducement than love to God, and the souls of the perishing heathen.

Miss Mary B. Chadbourne, the person to whom we refer, was a lady in every respect worthy of being associated with him in the blessed work of evangelizing Africa. Eminently fitted by nature and education to exert a more than ordinary influence in any sphere where she might be placed, she had drank deeply into the same spirit of ardent devotion to the cause of Christ, and of deep, enlightened zeal in the enterprise of missions. And her intimate acquaintance with him, both in his public and private character, as a kind and sympathizing friend, as well as a devoted servant of God, would have prompted her at once to return an affirmative answer. But, knowing that the happiness of others, as well as her own, would be involved in her decision, she chose first to consult the feelings of her friends, and if possible obtain their approval.

As her mother had but recently been taken away, we cannot wonder that the surviving members of the family should remonstrate strongly against her leaving them, especially on so hazardous a mission. He saw the current of opposition which was strongly setting against her. But, quietly leaving the whole matter in the hands of an unerring Disposer, chose to keep himself entirely aloof until, in the fear of God, she had informed him of her decision to go with him. That he deeply sympathized with her, however, and was willing to lend his influence towards soothing the feelings of her almost broken-hearted friends, is abundantly evident from the following letter addressed to her step-father, Mr. Edward Tappan of Newburyport.

"Newburyport, Oct. 19, 1843.

Dear Sir,—Since the conversations which I have had with yourself and Mrs. F. on the subject of my

proposal to Mary, though neither of you charged me with acting dishonorably, I have felt that you considered me as inviting her to engage in a desperate undertaking. The conviction seems to have existed in your minds that there was hardly a possibility that she would survive the process of acclimation. If these have been your views, you must of course deem me cruel in extending such an invitation, and her rash in accepting it. I hope that my explanations have in part removed such impressions.

But perhaps justice to myself and to her, as well as a regard to the feelings of her friends, demand that I should be still more explicit. Last night, while kept awake by the thought that I had caused, by my proposal to Mary, so much pain to her friends, I was led to review my course, to see if I could be justly chargeable with what their language seemed to imply.

As I could call to mind almost, if not quite, every white female who had gone out to Liberia for nine years past, I took their number, and estimated what proportion had died. During the last nine years, according to the best of my knowledge, twenty-four white females have gone to Liberia, out of which number nine have gone the way of all the earth. Part of the remainder are now in Africa, and of the others some are expecting to return. The others, having lost their husbands in that land, will probably stay here; but, so far as I know, not one of them is now sick. The Baptist mission has lost a larger proportion of females than some of the others, three out of five having died since its establishment in 1835. Of these only one has died at the mission-house at Edina, which I intend to occupy. This person arrived in the country when the rains were going off, and had her attack of fever in the most unfavorable season of the year.

An increase of accommodations for sickness, and of experience in relation to its treatment, will, I trust, render us more successful than heretofore, in encountering the effects of the climate. But as I would not unduly raise expectations which may after all be blasted, I will not dwell upon this as one of the reasons for my making the proposal. My main design is to show that I have not done this thing recklessly.

It has been said that Mary's mother, if living, would not have given her consent. I can easily conceive that with the strong affection of a mother's heart, and with that weakness of the body, and state of the nervous system, which would magnify every danger, the sacrifice, without supernatural aid would have been too great for her to bear. But could she hear her mother's language *now*, as with open vision she gazes on Him who redeemed her with his own blood, as she contemplates the unspeakable and never-ending bliss, of which, *through the knowledge of the gospel*, she is now made the happy participant; and as she looks down, with unclouded eye, over the vast multitudes of heathen, who, for want of this knowledge, are now rushing down to the gulf of ruin, methinks it would be, 'Go, my daughter, go carry the glad news of salvation to the benighted; tell them of a Saviour's love. And, when your glorious course is finished, be it short or long, with open arms I will welcome you to your home in heaven. And, as I listen to your welcome plaudit, "Well done good and faithful servant," and see you joining the ranks of those, who, "coming up out of great tribulation, have washed their robes and made them white in the blood of the lamb," my harp shall send forth a higher note in praise to Him who gave me grace thus to honor him on earth.'

And I cannot but persuade myself, that when the shock which your feelings have sustained shall have subsided, your better judgment will approve her choice, and you as well as others will admire her heroic example.

And now, dear sir, as I have invited her to a participation with me in missionary work in Africa, without drawing a picture to please her fancy (all the coloring which I have employed, if any, being of a sombre hue,) as, after making my proposals, I have given her an opportunity of hearing the objections of her friends, and of weighing the subject carefully without interfering by a single word to influence her decision, you will not I trust deem me fanatical, when, after all this, I receive her answer in the affirmative as a token that God has guided me in my choice.

Believing this to be the case, and that you are sincerely desirous, though she may differ from you in judgment, to make her happy in what she fully believes to be the path of duty. I would respectfully ask your permission to visit your house as often as may be necessary to make all suitable arrangements for our mutual welfare preparatory to leaving this country.

Yours, most affectionately,

WM. G. CROCKER."

When Mr. C. first left home for Africa, the opposition of his own friends was the chief cause of his anxiety. The Lord was pleased to enable them to give him up this second time with a good degree of cheerfulness. But what he then suffered led him now to sympathize deeply with her whose happiness had become if possible dearer to him than his own. Writing to her from Boston, Dec. 18, after mentioning

that they would probably sail the last of the month, he remarks, "When you come to realize that the time of your departure is so near, you may perhaps feel a sinking of spirits. But I trust that He in whose cause you are about to embark, will sustain you by his grace. Your greatest sufferings will arise from the pain which you are about to impart to your friends. In this I can fully sympathize with you. But let it rejoice our hearts that we are thus permitted to offer unto God, in gratitude for his redeeming mercy, of that which cost us something. How poor, after all, is any return which we can make, for the sacrifice made by Christ for our souls' salvation! I am glad to hear you speak of the fulness of the promises. May you, and I, be enabled to receive them in all their length and breadth, and 'be filled with all the fulness of God.'"

On the twenty-seventh of December they were united in marriage at Newburyport by Rev. N. Medbery, and on the 1st of January sailed from Boston in the barque Palestine, Capt. Hart, for Liberia, having as fellow passengers two missionaries of the American Board, brethren Bushnell and Campbell, bound for the Gaboon.

The following are extracts from his journal during the voyage:

"17. Have enjoyed a good degree of peace since embarking. Think I can adopt to some extent the language of the Psalmist, 'The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? Feel the need of stronger faith in eternal realities, in order that I may do my duty to those who are on ship-board.

Seamen have strong claims upon our sympathy.

Theirs is a rough life. Away from friends and home, and from the blessings of the sanctuary, they are frequently but little acquainted with the truths of God. One would suppose that their constant exposedness to sudden death, would lead them to seek a preparation for that solemn event. But usually they seem to feel as secure as persons on land. And, when danger comes, their duties require so much activity and bustle, that they have no time to reflect upon their eternal prospects. When the danger is past, they congratulate themselves upon their escape, and drown all serious thoughts in the hilarity of the occasion. Every danger thus passed serves to harden them more and more till they become reckless.

The neglect with which they have been treated by the landsman, has had the effect of steeling their hearts against his instructions. They also feel that he cannot fully sympathize with them in their trials and temptations, and as a matter of course is not prepared to give them religious advice. It is too common an opinion among them, that religion is not compatible with the circumstances of the seaman; that persons who live at their ease on shore, surrounded by the means of grace, may be devotional, but that he who is borne on the tempestuous wave, continually tossed about by the fickle wind, has no time or opportunity for the discharge of religious duties."

"27. We are constantly reminded of our dependence upon God. Though every sail be spread, and every effort made to keep the vessel in her course, yet all is vain without the 'auspicious gale.' So no progress will be made toward the haven of everlasting rest, unless the Spirit breathe upon our souls. But as a knowledge of this dependence upon the wind, prevents not the seaman from spreading his

canvass, and paying strict attention to his helm,—so may I never abuse the doctrine of dependence upon divine aid in regard to my soul's concerns, by neglecting the use of any of those means of grace which God has appointed for the sinner's spiritual welfare. May God enable me to watch and pray continually, lest I enter into temptation.

We are now probably beginning to feel the benefit of the trade winds, for which we have been looking for several days past. May I ever remember that there are trade winds which set the soul towards heaven; and may I ever be able to keep in mind their latitude and longitude, remembering that they are to be found nowhere but in the path of duty. Then, with my eye fixed on my polar star, Jesus, let me endeavor so to ascertain my 'bearings and distances,' as will give me good evidence that I am in this path."

"Feb. 8. Are moving slowly towards the shores of Africa, with the expectation of seeing them in the course of two or three days. What may there meet me in the course of a few weeks I know not. As a poor unworthy creature, I throw myself upon the mercy of God.

'His love in times past forbids me to think,
He'll leave me at last, in trouble to sink.'"

"12. Last evening Mrs. C. and myself were looking back upon the way in which the Lord had led us in relation to our coming to this country, and it was surely a source of gratitude in view of the uncertain future, that we had such plain indications of our heavenly Father's will in this matter as were adapted to sustain us in the hour of trial. May our confidence in God bear some proportion to the evidences which he has given us of his faithfulness."

We are now passing along the coast to the south-east, and the prospect is that in a few days we shall be permitted to land. What scenes may await us on that continent we know not, but we know that 'nothing will harm us if we be followers of that which is good.' Our souls may soon be released from these clay tabernacles. But what harm will that be? Is not the cause of God infinitely dearer to him than to us? Surely then if the promotion of that cause depend in any measure upon the prolonging of our lives, they will be prolonged. But should God see best to remove us, what harm will it be, if we fall at our posts, doing the will of God from the heart?"

For several days their vessel lay anchored off Galinas, at which time they had an opportunity of sending letters home. The following extract is from a letter sent to his parents from this place, Feb. 16: "You can hardly realize the satisfaction I have had from the fact that you gave me up so cheerfully to the work of the Lord in foreign lands. I believe God will accept this offering at your hands, and that it will be a star in your future crown of rejoicing. How rejoiced should we be at the opportunity of doing a little to testify our gratitude to that blessed Redeemer, who has done, and who is now doing so much for us. Soon our opportunity for making sacrifices for God here below will be over. What we do for him in this world must be done quickly.

I hope you will dwell much upon the fulness and freeness of the promises. Fear not that you will expect too much in relation to spiritual blessings at the hand of God. Our highest expectation, if based simply on his promises, he will never disappoint. Let us never forget that, in Christ Jesus, the promises

are all 'yea and amen.' The Saviour's language to all who are thirsting for holiness is, 'Ask what you will in my name, and it shall be done unto you.'"

Writing home to a brother in the ministry, he remarks: "I hope the claims of Africa will be more and more felt by our churches at home. These claims are strong and imperative. They are analogous to the claims of the man who fell among thieves to the kindness and compassion of the priest and Levite, and they have been treated very much in the same way. But it is matter of joy that there are some good Samaritans who seem disposed to bind up the wounds of the robbed and spoiled. The Lord reward them for their kindness to afflicted and down-trodden Africa, and may their zeal in this good cause provoke others to go and do likewise. 'Blessed are the merciful, for they shall obtain mercy.'"

This was his last appeal in behalf of Africa. The vessel arrived at Messurado, Feb. 24. On that day he made the last entry in his journal, which closes with the following language. "I look forward with some degree of solicitude to what may be the effect of the climate on my companion; but endeavor to commit myself and all I have into the hands of Him who *doeth all things well.*"

CHAPTER XXIV.

State of mind—Sickness and death—Testimony of Dr. Lugenbeel—
Of Mr. Bushnell—Sorrow of the natives—Of the seamen—Testi-
mony of the Board—His grave.

DURING this voyage Mr. C. had been evidently ripening for heaven. He seems to have selected this interval between the cares and anxieties attendant upon his leaving home, and those connected with the resuming of his labors in Africa, as a period of intimate and delightful communion with God. "Never shall I forget," says Mrs. C., "the reverential yet sweet familiarity of his more private communings with his divine Master. It seemed as if he did indeed draw water from the wells of salvation, and drink from the streams of which it is said, 'If a man drink he shall never thirst.'"

As he looked forward to his anticipated labors in Africa, he frequently repeated this remark of Krummacher, "Many a broken instrument will the Lord use again for his work before he takes it away into the land of rest; and many a troubled sufferer, before he departs, shall again take his harp from the willows, and sing thanksgiving to Him whose counsels are wonderful and his ways mysterious, but who doeth all things well."

Yet he seemed to have a presentiment that his work was nearly done, and, in writing to the missionaries on the coast, observed that, should he be taken away, he thought it would be a glorious privi-

lege to be a ministering spirit to the toiling, self-denying laborers in Africa.

The rapid course of events in his brief sojourn cannot be better detailed than in the following letter from Mrs. Crocker to his parents :

"Sailing to Edina, barque Palestine; March 2, 1844.

My dear Parents and Sister,—I know not how to address you, for 'the hand of the Lord has touched me,' and pierced my heart with sorrow, and I too must communicate to your breasts the anguish that rends my own. But let us be still, and remember that it is God, who doth not afflict willingly nor grieve the children of men ; that it is a Father's hand that chastens, and that while he smites he remembers with love, and probes only to heal. Yes, he has smitten me sore ; for, in an unexpected moment, he severed the dearest tie that bound me to life, and removed my dear husband and your loved son from the land of the living. The beloved one is no more ! The devoted, affectionate husband, the faithful son, the pious, heroic missionary of the cross has fallen. No, rather let me say, has risen. That undaunted, fearless spirit has entered the heavenly Jerusalem, and now he chants the songs of the redeemed.

In six weeks after we left America we anchored at Gallinas, all well and in excellent spirits, grateful to God for the happy seasons we had enjoyed, and for our prosperous and pleasant voyage. After spending nine days there, during which time none of the passengers went on shore, we anchored on the 24th of February at Cape Mount. There Mr. C. went on shore a few hours, and returned very well, with the exception of a slight pain in his back, which he attributed to recently unaccustomed exercise. He soon

recovered from it, and, as we arrived the next day at Monrovia, proposed going on shore again. This I desired him not to do, as we were contemplating passing the next day, which was the Sabbath, there. He immediately complied with my request, and with affectionate and cheerful manners, devoted to me entirely the whole afternoon. Oh! little did I think that those moments, which seemed to fly on golden wings, were the last of sweet, free, social communion we should ever enjoy on earth! Little did I imagine that the gloom which was settling in midnight darkness on my soul as I gazed on Monrovia, even while with delight I listened to his loved voice, was a pre-sage of coming sorrow and trial. With apparently comfortable health, and his usual bright spirits, we with our fellow passengers were rowed ashore. And never was a person hailed with more fervent joy, or more cordial affection. He seemed like an angel among them, and I might say, his face shone with the holy gratitude that stirred his heart. Brother Day of Bexley preached in the morning from the text, 'I have fought a good fight,' etc. After the services, the people thronged around him, for a shake of the hand, which evidently much affected him.

At noon he held a long conversation with brother Day in reference to the mission at Edina. After this he took me aside and told me that he had much enjoyed the morning sermon, but that he felt little like preaching himself in the afternoon, as his mind was a good deal excited and burdened with the mission. On our way to church, he told me that his mind was greatly burdened for his former field of labor, and that he also felt a great stricture and much braced. I had felt averse to his preaching before, but now I begged of him to say but little, and get some one to

help him. He said he would do as I wished, adding, he felt a double care of his health on my account. He opened the service by reading the hymn commencing,

‘There is a land of pure delight.’

and the Psalm, ‘God is our refuge and strength, a very present help in time of trouble.’ Prayer was offered by another, and then he gave a very short sermon from Acts 15: 36, ‘And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’ He vividly described God’s dealings with him since he left Africa, his wonderful restoration, and the sweetness and richness of the grace of Christ to his soul; how it had supported him during his voyage in view of future sufferings, and how firmly he could then recline on the arms of Infinite Love, and calm in faith rely on him through approaching trials. He said he had left kindred and home to lay his bones in Africa, and, with the affection of Paul, had come to ask them how they did. He interrogated and warned Christians with fervor, and closed with beseeching the impenitent, as one who would never in all probability again address them, to be reconciled to God. He then selected the hymn for a brother to read, commencing,

‘When, O dear Jesus, when shall I
Behold thee all serene.’

After singing he engaged in prayer, which he closed with the language of the apostle, ‘I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of

righteousness which the Lord the righteous judge shall give me at that day.'

He came from the pulpit with a face like death, and, taking me by the hand, said, 'I am very sick, I have been spitting blood ever since I closed my sermon.' Oh! it seemed as if my heart would burst! I felt as if I had read his death seal. We soon reached the widow Teage's, where we had dined, and he was immediately laid on a couch. Vomiting of blood ensued. I gave the usual remedies, and sent for the colonial physician, an excellent, pious white man, from Maryland, and an unwearied practitioner. The same remedies were resorted to, that were applied in my dear mother's case, and even more powerful ones, but all in vain.

After the first vomiting he felt relieved, and was anxious to talk, but we would not consent, as then it was not certain but that the blood might flow from the lungs. His countenance looked placid, and even bright with silent emotion. Dr. Lugenbeel and brother Day stayed with us through the night; and the Doctor, full of kindness and sympathy, left no means untried to check the frequent and large effusion of blood, which he supposed might proceed from the liver or spleen. For about eight hours there was a cessation, and we entertained strong hopes that he might be saved. His distress from faintness was so great, and caused such debility, that he did not attempt to speak. Brother Day left in the morning for Edina, to bring up brother and sister Clarke. Dr. Lugenbeel was with us the most of the day, encouraging me in every attempt to restore his fainting energies. But the blood could not be checked, and he rapidly sunk.

Once, before we entirely despaired of his life, he looked at me with an earnest, painful expression, and

said, '*You feel bad, don't you?*' It struck to my soul, for always during our voyage he has said, '*I feel no anxiety for myself, only for you.*' I therefore knew the keenness of his feelings. I asked him how he felt. He replied, '*Perfectly calm, but I have too much distress to think much.*' So great was his weakness from loss of blood, that I dared not speak with him, lest I should hasten him out of the world. Brother Campbell, our fellow passenger, asked him about five o'clock, if his soul could rest on Christ. He replied, '*Yes, I feel a calm reliance on God. But my distress is too great to fix my thoughts intently.*' As he ceased speaking, he fainted, and the doctor said he was almost gone. But in my agony I could not believe it. I rubbed him, and fed him with brandy and water till he revived and told me he felt better. But about seven o'clock, Feb. 27th, after an illness of about twenty-six hours, his happy spirit entered the rest of the righteous.

With the same calm reliance on God, and uniform patience which characterized him in life, as a meek follower of the Lamb of God, he bore his sufferings. Not a groan escaped him till life was nearly extinct. Not a murmur burst from his lips, nor a regret over his situation was uttered. But, with all the serenity of a mind stayed on God, he met his fate.

Nothing more I am satisfied could have been done for him in America, either in medical attendants, or in restoratives. Doctor L. invited the physician on board the American man of war, to visit him, Monday afternoon, which he did, but said all had been done that would avail. I did not leave him a moment, for friends in the house kindly prepared what I wanted for his benefit.

When I found he was indeed gone, my soul almost

refused to be comforted, for Oh! he had become unspeakably dear. None could know him without loving him. And his ever affectionate attentions to me, his anxiety for my welfare and happiness, and his deep sympathy in the smallest trials, had bound him more and more firmly to my heart. Nor only that, the love of God, which shone so brightly in all his ways—his unwavering resignation to the divine will, his humble trust in the Saviour, and his firm, daily confidence in his title to heaven, led me to love him with too fond an affection, inasmuch as I was beginning to lean on the creature more than the Creator. But although alone, surrounded by strangers, God gave me grace to cast my burden on him, and even so may he sustain you in this time of trouble. Could you hear what I have heard on these shores of his self-sacrificing spirit, of his quenchless zeal in the service of Christ, his unwavering patience, and his Christian resignation under severe trials while in this country, you would praise God that he honored you with such a son, and that he permitted him to die on the field of his Master.

Deeply as I mourn, and sharp as are the arrows that probe my soul, I adore God that he gave me even for a season such a friend, that he permitted me to add to his pleasures and comforts on the voyage, and that he gave me the high honor of soothing his last hours, and administering to his necessities through suffering, and the valley of death. When I hear his praises from the weeping African, and listen to the language of those who well knew him, who say that so devoted a servant of Christ, that one who so little counted life dear unto himself, was never before on this coast, I feel grateful that I have come thus far,

and that to me it was given to give the cup of cold water to one whom Jesus thus loved.

His health had been good during the voyage, except a corroding pain at times in his stomach, which he said he had been subject to for years. But as we entered a warm climate, he felt much relieved of it. His spirits were ever good, and his mind he frequently told me was fully stayed on God. He expected trials, but had firm confidence that his heavenly Father would deal justly with him. So sure was he that he was in the path of duty, that he often remarked, did he know that death awaited him on his entrance, he would go forward, for he had rather die in the cause of his Master, even as a suffering martyr at the stake, than at ease in America. Only the Saturday before his death, he made similar remarks, adding, he had no fears for himself, all his anxiety was to shield me, but, should God take me, although he could meekly bow to the divine will, yet it might be the blow that would prostrate him. Many times I have questioned him in regard to his assurance of faith, and he has answered, 'If I should doubt my acceptance with God and title to heaven, I should mock my heavenly Father. For he has given me too many manifestations of his favor and love to leave me in doubt.'

Speaking of prayer, he has told me that he often enjoyed sweet communion with the Saviour even when mingling in the scenes of life,—that he knew something of what it was to pray without ceasing, and that he would not knowingly indulge any sin in his heart. In our morning and evening prayers he has always prayed that we might be prepared for whatever might await us, and be found at all times ready for the coming of the Son of Man. And now we have

the rich consolation of *knowing*, that although he came at a time when he thought not, his loins were girded and his spiritual lamp burning, and that suddenly he entered into the presence of him, whom not having seen he loved, where now he rejoices with unspeakable glory.

His countenance in death bore the same peaceful expression that characterized it in life, nor did it change after an examination was held on his body ; which I consented to for the benefit of those who might hereafter suffer from the same complaints, diseases of the liver and spleen, which are common to this country.

I shall send you the doctor's report of his case. He says all must be struck with the truth that God had a meaning in bringing him thus far before he had finished his earthly work. For nothing but an almost miraculous interposition of Providence could have preserved him thus long. Truly, 'He moves in a mysterious way.' We cannot see through his purposes, but we know that he granted the prayer of his servant in permitting him to die on the shores of Africa.

Oh ! shall not the touching language of this Providence vibrate through our churches ? Will not the sacrifice he has laid on God's altar, inspire others to go and do likewise ? When it is known that he who feared not danger nor death for the cause of Christ in Africa, has been called to his reward, will not some be constrained to say, I will go and labor in his place ? I will serve my Master there ? Will not some servant of God be won to this field, by the example of him, who in view of untold sufferings, which he had before experienced, and fragile with disease, was willing, yes, earnest to glorify the Lord here ?

He was buried on Tuesday afternoon, beside Cox and Wright and other faithful martyrs for Africa. His funeral was attended from the Baptist church where he preached his last sermon. Prayer was offered by brothers Cheeseman and Bushnell, and remarks were made by brother Campbell. His remains were followed to the grave by over twenty American white citizens, among whom were our captain, mate and fellow passengers, and the officers of the American man of war, with the kind and sympathizing Dr. Lugenbeel. Before going to the grave, they sang the last hymn he ever read,

‘ There is a land of pure delight,’

and as his body was committed to the dust they sang,

‘ Far from affliction, toil and care,
His happy soul has fled.’

Never was one among kindred more deplored, and never did tears flow for one more worthy. Would friends know his real worth, they must visit Africa.

But how shall I speak of my loss, or of what I gained when I received him. Words may not tell, but never from my heart can be effaced his affectionate love and sympathy for me, nor his untiring acts for my happiness. While I mourn, I rejoice that God gave me such a friend, and that he is now my ministering spirit through this vale of tears. I feel calm in trusting in God, and believe that in faithfulness he has afflicted me. May the Saviour comfort and support you in the bitterness of your woe. If faithful we shall go to him.

Your affectionate, but afflicted daughter,

MARY B. CROCKER.”

Dr. Lugenbeel, the colonial physician, whose kind attentions to Mr. C. during his last illness are so gratefully acknowledged in the above letter, writing to the parents of Mr. C. respecting his symptoms, and the result of a post mortem examination, remarks: "Never have I observed more calmness, composure, and resignation in the chamber of sickness, than I witnessed while engaged in performing the pleasing, though anxious and responsible duties of my profession, in the case of this meek, heavenly minded and devoted messenger of salvation to the benighted children of Africa. Not a murmur escaped his lips. Not a cloud seemed to obscure his spiritual vision. But with submissive meekness, he resigned his spirit into the hands of Him who gave it."

The following is an extract from the journal of Mr. A. Bushnell, missionary of the American Board and fellow passenger with Mr. Crocker.

*"On board barque Palestine, off Cape Messurado, W. A.
Feb. 27, 1844.*

I have just returned from the grave of our *lamented* brother, and fellow passenger, Rev. Wm. G. Crocker, who fell asleep in Jesus yesterday at 8 o'clock, P. M. How unexpected, sudden and solemn! Mysterious are thy ways, O Lord! In this afflictive dispensation of an All-wise Providence the *world* has sustained a great loss. Africa has lost a friend *indeed*,—one who had labored long and suffered much for her welfare. And the church has lost one of her choicest sons, and most holy and self-denying missionaries. * * *

Upon our first acquaintance, I regarded him as an *eminently holy* man,—one who had made *high attainments* in the divine life. And this impression was strengthened by an intimate acquaintance during the

voyage. His Christian character exhibited a completeness, not often witnessed in this imperfect world. He was uniformly *cheerful* and *happy*, breathing forth in all his deportment, much of the spirit and temper of the meek and lowly Jesus. His views upon all the *great truths* which constitute the Christian system, were *clear* and *intelligent*; but *faith*, simple faith in Christ, which makes eternal things appear as *present realities*—which works by love—purifies the heart and produces *obedience*, was his *absorbing theme*. He delighted much in conversation on experimental religion, Christian experience, and *practical holiness*. And long will be remembered with interest the many *precious* seasons we spent in Christian communion. In the social circle for prayer,—in the public Sabbath exercises and in private conversation, he exhibited the same *zeal* for the glory of God, and *love* for the souls of men. His last sermon on board will never be forgotten. His *solemn* warnings, faithful appeals, and earnest entreaties were uttered in a tone of voice and *impressive* manner which showed clearly that he was constrained by the love of Christ to struggle for the souls of men.

Last Saturday, P. M. when we anchored in these waters, as he gazed upon the dark shores of Africa, thinking of past toils and sufferings, and then looking forward to the future, his soul seemed *moved* with *deep emotion*. Repeatedly did he retire to his room for prayer, and as often returned with a countenance *beaming* with an expression of *filial confidence* and sweet submission to the will of God.

The calm and beautiful Sabbath dawned, sweet emblem of eternal rest. Having been safely borne across the deep, we landed, joyful once more to tread the courts of the Lord, little realizing that our hearts

would so soon be filled with gloom and sadness. Alas! little did we think that one of our number, and especially that *he* who was so eminently fitted, by years of missionary experience, to labor in this land, would so soon be called home to heaven! But he has gone! 'He walked with God, and was not, for God took him.' Yes, to-day I have seen his mortal remains laid in the coffin, borne to the silent tomb, and there deposited to sleep till the resurrection morn. But his glorified spirit is at rest on the bosom of his God. Already has he received the joyful welcome, 'Come ye blessed,' as the angelic choir tuned anew their golden harps, in welcoming a kindred spirit to their happy, holy heaven. Yes, our much loved brother 'fought the good fight, finished his course, and kept the faith.' His work on earth being completed, his Master has said, 'Come up higher.'

But he being dead yet speaketh. His pious example speaks to us who have enjoyed his society during the voyage, and witnessed his peaceful death, to follow in his steps, and continue faithful till our work is done. It speaks to the afflicted church with which he was connected, especially to the *pious young men*, urging them to follow his self-denying, self-sacrificing example, and devote themselves to the salvation of a perishing world. But especially will his life and labors speak among the poor Bassa people, among whom he labored, warning every man night and day with tears. And long will it speak through the sacred truths which he translated into their language, and taught them to read and understand. 'Blessed are the dead that die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labors and their works do follow them.' "

It is hardly necessary to add, that his death was deplored by all who knew him in Africa. In the simple language of the natives, "The people all mourned a plenty when they heard that God man Crocker was dead; and their hearts saw great trouble." In anticipation of his arrival, the lads at the mission-school were making some preparation for receiving him in an appropriate manner. His death produced general sorrow among them and a deep seriousness, which it is hoped resulted in the spiritual life of some.

Mr. and Mrs. Clarke arrived at Monrovia in season to accompany Mrs. Crocker to Edina, where she was received as a kind of parting gift from one whose loss was irreparable.

His death was also cause of universal regret among the crew of the brig Palestine. During the whole of this voyage, as indeed in each preceding one, Mr. C. manifested a deep interest in behalf of the seamen on board, and improved every opportunity for impressing truth upon their consciences. The last Sabbath before they reached Monrovia will probably never be forgotten by the crew. As it was the last time he expected to address them, he expressed a strong desire that they should all be present. Not succeeding however in inducing a general attendance, he told those who were unwilling to come forward, that if they would not come, he should try to preach so that they could hear him. He did preach a most solemn, thrilling discourse; and with such earnestness that, one after another, the hardy sailors left their employment and listened with fixed attention to his solemn appeals. But the effort was too great for the speaker. He had spoken in a voice above its ordinary pitch, and, on retiring to his cabin, remarked

to Mrs. C. that he seemed to feel something give way while speaking, and complained of feeling somewhat ill. Perhaps his efforts on this day had more influence towards hastening his death than that of the succeeding Sabbath; at least the sailors so regarded it. And while they uniformly testified that such a discourse they had never before heard, they expressed to Mrs. C. unfeigned regret that their reluctance to come forward had been the cause of so great an effort on his part. We cannot but hope that some of the truths, that day lodged in their hearts, may yet, through the influence of the Holy Spirit, prove the power of God unto their salvation.

The estimation in which Mr. C. was held by the Missionary Board, may be learned from the biographical sketch of him, published in the Baptist Missionary Magazine, Vol. 24, page 305. As the facts given in that sketch have been already narrated in this volume, we merely extract a few sentences illustrative of his general character. After a brief history of his early religious experience, it is observed, "He no longer looked to Christ for mere pardon, but for strength, and for a model, and to inspire his soul with holy and powerful motives. He had great confidence in the grace of Christ to fit him for his work, while it was his comprehensive view of a suffering Saviour, which gave him the impulse so manifest in his diligence as a student, that carried him twice to Africa and sustained him amid his extraordinary hardships and self-denials, while laboring as a missionary on that burning and sickly coast."

Speaking of his course of preparation for the ministry, it is further remarked, "During these six years of study, he was distinguished for his diligence, and his attainments were highly respectable. But above

all, the simplicity of his manners, and his uniform religious ardor, rendered always lovely by his large common sense, and by the sweetness of his temper, won the respect and affection both of the professors and the students. He was a *blameless* man."

As regards his Missionary work, the account proceeds: "Few can appreciate the nature of the enterprise of a mission to Africa. We know of scarcely anything that can put to a severer test, a man's natural fortitude; his faith in God, or his love to his race, than the life which in prospect opens to the view of a missionary on his arrival on that benighted shore. With a scarcity of comforts, in a sickly climate, with few facilities for personal intellectual improvement, deprived of the alleviations of social intercourse with cultivated friends, he begins the study of an unwritten, meagre language, as destitute of moral ideas as the degraded people are who speak it. Through this medium he soon endeavors, with a stammering tongue, to communicate to minds unused to thought or moral feelings, some of the sublimest doctrines ever contemplated by angels. But upon this work our departed brother entered with firm purpose and a holy zeal."

After a summary view of his labors in Africa it is added: "His industry was very great, *too great*, and his success was of the most promising character. Had Mr. Crocker been permitted to labor as many years in Africa as some missionaries have, he would, without doubt, have done a great work for that long injured and neglected people.

"If we add to the intensity of his labor in that debilitating climate, and to the physical sufferings which were unavoidable in his condition, the fact that he often abridged even these comforts by appropriating a considerable proportion of his annual allowance as

a salary to employ in the mission native assistants, and to procure other facilities for the work not furnished by the Board, we shall obtain some idea of what our brother endured for Christ and for Africa; and discern also the probable cause of his premature death. The example of Mr. C. is set forth for admiration, not for imitation. The spirit we approve, for it was like his Master's. But less labor and less suffering would, in all probability, have allowed a much longer, and *apparently* more useful life."

The following remarks close the account given in this sketch of his last sickness and death: "Thus terminated the earthly career of one who had been tried and found faithful. Mr. Crocker was a distinguished Christian, and an eminently useful missionary. He has exchanged a world of toil and suffering for one of rest and glory. It is for Africa we grieve."

Through the kindness of Dr. Lugenbeel, his grave has been guarded by a temporary fence, and during the past year a plain white marble stone has been sent out to mark his resting place, on which is engraved the following inscription:

WILLIAM G. CROCKER,
 MISSIONARY TO WEST AFRICA,
 from the
 American Baptist Board of Foreign Missions.
 For six years a Faithful Laborer
 among the Bassas.

To whom he came with the glad word of salvation
 in Aug. 1835.

He was born in Newburyport, U. S. A., Feb. 10, 1805.

Died at Monrovia, Feb. 26, 1844.

On God's altar he laid his earthly all,
 And toiled, and wept, and died for Africa.

Beloved one, rest, thy fight is fought,
 The crown to thee is given ;
 The course is run thy spirit sought,
 Thy home is now in Heaven.
 No kindred guards thy sacred dust,
 But angels will keep safe their trust.

CONCLUSION.

Since the death of Mr. Crocker, the mission, though suffering much from want of laborers, has nevertheless, under the smiles of a gracious Providence, steadily advanced. Mrs. C. after remaining at the station about two years, returned to this country on account of ill health, but is now expecting soon to rejoin the mission. Mr. and Mrs. Clarke, the only white mission-

aries now among the Bassas, have, with very few interruptions, labored there nearly ten years. Several of the older boys in school have now become valuable assistants, besides which, the Board employ, Rev. J. H. Cheeseman, a coloured man from the colony of Liberia, who has the charge of the Zuzo station, and also Jacob Vanfrunn, a native Bassa, educated at Sierra Leone, who is with Mr. Clarke at Bexley—Lewis Kong Crocker has the care of a flourishing school at Little Bassa.

The principal station was removed in 1845 from Edina to Bexley, a beautiful location about six miles up the St. John's river. The object of this removal was to bring the missionaries into closer proximity with the native population. The Mission now sustains three schools for boys besides an interesting girls' school, under the care of Mrs. Clarke. The prospects of the mission were never more encouraging than at the present time. Several of the boys connected with the school have been hopefully converted. One native lad died at the school in 1844, "rejoicing," says one who was with him, "with joy unspeakable and full of glory; praising and adoring God, that to him and his people the word of this salvation had been sent." "A native chief," says Mrs. Clarke in a letter recently received, "has given good evidence of conversion, and has been baptized. He has renounced his grigris, and publicly given up his many wives, having been united by a Christian ceremony to one with whom he now lives. He clothes himself like Americans, and furnishes with like garments some of the men who reside with him. He now attends school, and can read some in the Bassa Testament. We trust his influence will be salutary among his people. His father, an aged man, died it is believed in the

faith of Christ. He had his senses perfectly when dying, but was not afraid of the grim messenger. In this situation he expressed a full belief in the one living God, and his Son our Lord and Saviour. Two of our school boys also give good evidence of conversion. They appear very affectionate, kind, and humble. A few days since I overheard one of them at prayer. His soul appeared to be filled with the love of Christ, and an ardent desire for the salvation of his people. They related a good and satisfactory Christian experience, and were baptized. I believe there is a glorious harvest to be gathered in from this desolate land. The fields are already white, but the laborers are few."

As we look back through the history of the Bassa African Mission, from its commencement in 1835 down to the present time, 1847, we must be impressed with the fact that an omnipotent Power has watched over and protected it. Though severely afflicted by the death of devoted missionaries, yet it has never been left without some one to guard its interests. Since its establishment, eleven missionaries have been for a season at the station. Only seven of these however have been designated for the Bassa people. Of these seven, three have died, two have returned to this country on account of the failure of their health, though one of them is about resuming her labors, and two still remain where they have been now toiling almost ten years.

And what are the results? Are they anything in comparison with the loss of life, sacrifices, and physical sufferings incurred? Suppose that in all these years, with all these efforts, but one had been redeemed by the grace of God, would not that soul, for whom

Christ died, be worth all this expense? If, in a Christian land, so many joint influences are exerted for the salvation of a soul, who may say that any effort of man is too great to secure such a result among heathen?

We are not able to tell of large churches, and numerous converts among the Bassas. But we can tell of a gradual, silent influence, which proves conclusively that the Lord is at work with his servants. In order to see what has been accomplished among the Bassas, we must just compare their present condition with what it was when the mission commenced. Formerly when one of their number died, it was at once inquired who had bewitched or poisoned him. Now it is nothing uncommon to hear them remark of a dead friend, "God has called him away." The administering of saucy wood for trial, was also very common when our missionaries first went among them. Now, among natives who have heard the gospel, it is seldom used, and when it is, they go many miles from the mission that it may not be known. There is also a growing veneration for the Sabbath. If a native in the vicinity of the mission, happens to be caught at work on the Sabbath, he is sure to apologise for his conduct, endeavoring to make it appear a work of necessity. Instead of being obliged to go to the natives individually and urge them to attend meeting, the missionary has now only to let it be known that he will preach at such a time, in such a town, and he will have most, if not all who are in town to hear him. Such were the fears of the natives respecting having their females instructed, that it was a long time before the missionaries could gain any access to them. Now, when they go into a town, the head man will order the women to leave whatever work they are engaged

in, and go to hear God's palaver. And on the Sabbath morning the natives may be seen gliding along the river in their canoes towards the mission chapel, bringing their females with them.

When our missionaries first went among them, it was with difficulty they could obtain boys to instruct, as the natives had a superstition that a child acquainted with book learning must soon die. And as to girls, it was impossible to obtain any. Now they have flourishing schools for each sex, which might be increased to any extent, had they teachers to take the charge of them. As it is they are frequently obliged to refuse pressing applications for both lads and misses to attend school.

The missionaries were much discouraged in their first efforts for the children, by having so many of them taken from the school by their parents, before they appeared to have gained any essential knowledge. But they have been encouraged by finding that God has brought much good to Africa from these apparently adverse circumstances. The memories of the children are very retentive, and whatever is told them at the mission, either of Scripture history, of the character of God, of the love of Christ, of the final resurrection, or of the day of judgment, is all treasured up, and repeated over and over to each other. When they go back among their people, the natives all come around them to hear what the white man, or the God man, as they call him, has taught them. The child will go through with all that has been told him in a very correct and often impressive manner, so that an interest in the truths of Scripture is often awakened in towns where the gospel has never been preached. And persons have frequently come from some distance to inquire whether the sto-

ries, reported by the children, were really believed and taught by white men ; and wishing to know more perfectly about them.

Thus it is that the little leaven, which the few patient toilers have been trying to infuse into this lump of heathenism, is beginning to operate on the mass. Truly, gospel seed is springing up, but who shall enter upon the harvest. The natives are ready to listen with intense interest to whatever the ambassador of Christ shall proclaim to them, but what is one preacher among so many. The schools connected with the station have long been prosperous. Says one of their teachers, " A scholar can scarcely be addressed upon religious subjects without manifesting deep feeling. The tearful eye, and oft heard voice of prayer in the lone woods, tell that the word returns not void." Many very interesting letters from lads in the mission school have been received in this country, several of which have been published in different periodicals. For specimens of these the reader is referred to the New York Recorder of May 5, 1847, or to the Baptist Missionary Magazine for Aug. 1847. But where are the teachers ready to go out and instruct the multitudes who would gladly connect themselves with such schools ?

It is not expected that white missionaries will be able to go through the length and breadth of that land. Their object must be to furnish books and especially to translate the Scriptures into the native tongue. But while raising up a native agency, they must themselves go boldly forward in the work. The predictions of Scripture, and of the departed ones who have labored in the cause of this people will yet be realized. In the language of Mr. Crocker : " Africa, thou long despised land ! thy mourning shall be

turned to rejoicing. Thy darkness shall be dispelled. Thy sons, basking under their own vines and fig-trees, without fear of the lawless invader, shall tune their sweet voices to the melody of Zion's songs. God, even thy God, the God of the oppressed shall appear for thee. Thy children are the workmanship of his hands. And, though the sun has looked upon thee, thou shalt be comely in his sight. Long, long he heard thy groanings, but he hath never forgotten thee. Thou shalt stretch forth thy hands unto God, and call him Father. He will acknowledge the relationship. Thy sons shall be joint heirs with his Son, to a glorious inheritance. 'Blessed is he that blesseth thee.'"

ON THE DEATH OF REV. W. G. CROCKER,

LATE MISSIONARY TO AFRICA.

Long-injured, bleeding Africa, whose shores
From year to year have echoed to the groans
Of many a bursting heart—whose every vale
And hill-top hath a tale of piteous wo—
Tell me, thou, who hast felt too heavily
Oppression's ponderous weight, grinding thee down—
Tell me, what means this cry of martyred blood
Which from thy shore comes leaping o'er the wave.

Hast thou, to avenge thy wrongs, an altar reared
To thy paternal deities, on which
To immolate the man of God we mourn?
Or couldst thou hope thus to redeem thy sons
From slavery's power, and break the Christian's yoke?
No, it was not thy act, we charge it not
To thee, oppressed one. Thine was not the blow.
The man who falls, falls self-devoted; not
As Hindoo wife, who climbs the funeral pile,
To give the dead the life she owed to God;
But with a spirit more akin to His,
Who came from heaven to die for guilty man,
The pious CROCKER gives his life to thee.

'Twas love, 'twas love to Christ, ay, it was love
To thee, thou child of sorrows, yes, for thee,
'Twas love that brought him to thy shores to die.

Ah ! here are walls which, if they could, might speak
 Of sighs and tears and groans too deep for words—
 Might tell how he has wrestled for a heart
 Wholly the Lord's—a heart deeply imbued
 With Heaven's own Spirit, only that he might
 Devote that heart to thee, O Africa !

Thy walls, school of the prophets, and thy groves,
 Where once a Knowles has walked, where he now rests,
 These witnessed to his agonising prayers,
 His vows sincere, which pledged his soul to God.
 He loved to pour his plaint into the ear
 Of Him who hears in secret, and to drink
 Full draughts of love from fountains deep and pure—
 Love such as Jesus felt, strong, deathless love—
 Love that delights in sacrificing self,
 To bless its race and glorify its God.
 Oh ! if these walls had tongues to speak,
 They'd tell us, Afric, of his love to thee—
 Tell us how he has wept over thy wrongs—
 Has grieved that men, bearing the name of Christ,
 Should hold thy sons in bondage, and has prayed
 That God, thy God, would break the oppressor's yoke.

Nor did his love find vent in sighs alone.
 It tore him from his home, and sent him forth
 To bind thy wounds—to heal thy aching heart—
 To tell thee of a Saviour—tell of One
 Who loved thee, Afric, One whose word
 Has power to make e'en bondmen free indeed.
 Love bore him to thy shores, supported him
 While laboring 'neath thy sultry sun, buoyed up
 His soul amid his arduous toils, and made
 Thy good seem dearer far than life itself.

Wearied with care, he might have laid him down
And slept in death. But no, God sent him home
To touch a thousand chords of sympathy
In other hearts, and then return again,
To seal his love by dying on thy shores.

Yes, there he rests, the pious Crocker rests.
Yet from his ashes comes to us a voice
Louder than blood of Abel. 'Tis a voice
That whispers peace to thee, oppressed one, while
In terms the Christian can't mistake, it pleads
Thy cause, and urges us to bid thee live.
We hear the call. We echo back love's plea.
Our hearts respond, Live, Africa, O live !

God bless the little band now laboring there ;
Bless her whom the departed bore from us ;
Long may she live for Afric's sake, and long
May all God's faithful children there be spared ;
And be the mission joined by many more,
Till, from each vale and over-reaching hill,
Watchman shall answer watchman, till the Lord
Shall reign alone o'er thee, and thy own hand
Shall holiness to God on all inscribe.

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Wearied with care, he might have laid him down
And slept in death. But no, God sent him home
To touch a thousand chords of sympathy
In other hearts, and then return again,
To seal his love by dying on thy shores.

Yes, there he rests, the pious Crocker rests.
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DANIEL SHARP,	J. W. PARKER.	N. COLVER.
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